1609/1446.

THE GENERAL

HISTORY

OF

CHINA.

Containing a Geographical, Hiſtorical, Chronological, Political and Phyſical Deſcription of the

EMPIRE of *CHINA*, *Chineſe-Tartary*, *Corea* and *Thibet*.

Including an Exact and Particular Account of their CUSTOMS, MANNERS, CEREMONIES, RELIGION, ARTS and SCIENCES.

The whole adorn'd with

CURIOUS MAPS, and Variety of COPPER PLATES.

Done from the *French* of

P. DUHALDE.

VOLUME *the* THIRD.

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TO

DR. *MEAD.*

SIR,

AS there is nothing for which the CHINESE have hitherto received greater Encomiums than for their Skill in the Pulſe, I have taken the Liberty of prefix-

ing Your Name to this Volume, which contains a Tranſlation of one of their own Treatiſes on this curious Subject: And tho' it requires no great Stock of Anatomical Knowledge to perceive that they build on a very ſlender Foundation, yet it belongs to ſuch excellent Judges as You to determine, Whether the Art of Medicine will receive any great Advantage from this their ſo much boaſted Science or not.

And

And ſure no ſagacious Enquirer into the Secrets of Nature can be rationally diſguſted at any thing which is pretended to be the Reſult of Experience, merely becauſe there is an Attempt to explain it from Principles repugnant to his own, or even to Truth itſelf: For as the Eclipſes of the Luminaries were long foretold with a tolerable degree of Certainty, before the Phyſical Cauſes of them were diſcover'd by that

great Philoſopher of our own Nation, Sir ISAAC NEWTON; ſo the Prognoſticks from the Pulſe may be ſufficiently exact, tho' the Knowledge of the CHINESE in the Structure of a Human Body is never ſo defective: For which Reaſon their Art, how ill-founded ſoever it may appear, may at leaſt claim a Right to an impartial and candid Examination.

But let no one ſuppoſe that while I am making this Ob-

Obſervation I can have the leaſt Intention of dictating to You, SIR, for it is very well known that your Candour is as great as your Knowledge is extenſive, and that Deſert of any kind, tho' never ſo meanly dreſs'd, cannot fail of gaining a Place in your Eſteem. And certainly this is not the leaſt Praiſe of one who ſo happily unites the Gentleman, the Scholar and the Phyſician; for if the politeſt Behaviour join'd to Univerſal Learning with-

without the Oſtentation of it, and the moſt generous Concern for the Welfare of our Fellow-creatures make a moſt amiable Character, no one can heſitate in declaring to whom it belongs.

I could ſay much more, SIR, while you are the Subject, with the greateſt Juſtice, and yet all thoſe who have the Honour to know you would free me from the Imputation of Flattery, and thoſe who do not muſt likewiſe

do

do the ſame when I declare, That the Chief Deſign of this Addreſs is only to teſtify the great Opinion I have of your Merit, and that among your numerous Admirers you have likewiſe,

SIR,

Your moſt humble

and moſt obedient Servant,

R. BROOKES.

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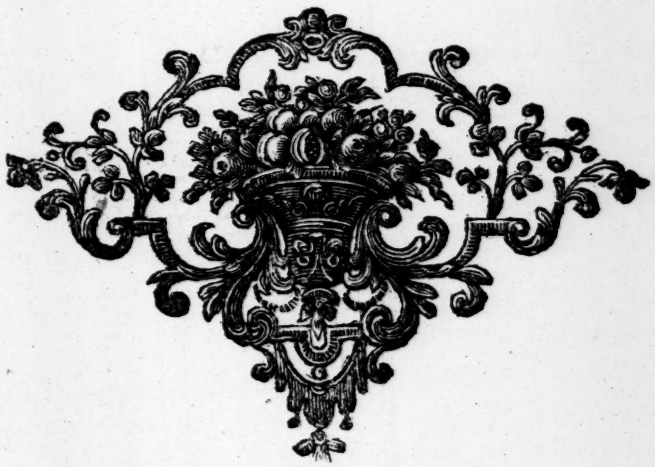

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THE GENERAL

HISTORY OF *CHINA:*

CONTAINING

A Geographical, Hiſtorical, Chronological, Political and Phyſical Deſcription of the Empire of China, *and* Chineſe-Tartary, *&c.*

Of the Method the young Chineſe *obſerve in their Studies; of the ſeveral Degrees they take, and the various Examinations they undergo to attain the Degree of Doctor.*

FROM the Age of five or ſix Years, according to the Children's Capacities, and the Care that Parents take of their Education, the young *Chineſe* begin to ſtudy the Letters; but as the Number of the Letters is ſo great, and without any Order as in *Europe*, this Study would be very unpleaſant if they had not found a way to make it a ſort of Play and Amuſement.

For this Purpoſe about a hundred Characters are choſen, which expreſs the moſt common things, and which are moſt familiar to the Senſes; as the Sky,

Sun, Moon, and Man, ſome Plants, Animals, a Houſe, and the moſt common Utenſils; all theſe things are engrav'd in a rude manner, and the *Chineſe* Characters ſet underneath: Tho' theſe Figures are very aukwardly repreſented, yet they quicken the Apprehenſions of Children, fix their Fancies, and help their Memories.

There is this Inconvenience in the Method, that Children imbibe an infinite number of Chimerical Notions in their moſt tenders Years; for the Sun is repreſented by a Cock in a Hoop; the Moon by a Rabbet pounding Rice in a Mortar; a ſort of Demon, who holds Lightning in his Hand, nearly like the ancient Repreſentation of *Jupiter*, ſtands for Thunder; the Bonzes and their *Miao*, or Pagods are amongſt theſe Figures, ſo that in a manner the poor Children ſuck in with their Milk theſe ſtrange Whimſies, tho' I am inform'd that this Method is but little in uſe at preſent.

The next Book they learn is called *San tſeë king*, containing the Duties of Children, and the Method of teaching them; it conſiſts of ſeveral ſhort Sentences of three Characters in Rhyme to help the Memory of Children: There is likewiſe another, the Sentences of which are of four Characters; as likewiſe a Catechiſm made for the Chriſtian Children, the Phraſes of which are but of four Letters, and which for this reaſon is called *Ssëe tsëe king ven.*

After this the Children muſt learn, by degrees, all the Characters, as the *European* Children learn our Alphabet, with this difference, That we have but four and twenty Letters, and they many thouſand: At firſt they oblige a young *Chineſe* to learn four, five, or ſix in a Day, which he muſt repeat to his Maſter twice a Day, and if he often miſtakes in his Leſſon he is chaſtiſed; the Puniſhment is in this manner: They make him get upon a little narrow Bench, on which he lies down flat on his Face, when they give him eight

eight or ten Blows upon his Drawers with a Stick ſomething like a Lath: During the time of their Studies they keep them ſo cloſe to their Learning that they have very ſeldom any Vacations, except a Month at the beginning of the Year, and five or ſix Days about the middle of it.

As ſoon as they can read the *Sſeë chu*, theſe are the four Books which contain the Doctrine of *Congfou* * *tſeë*, and *Ming* † *tſeë*, they are not ſuffered to read any other till they have got theſe by Heart without miſſing a Letter; and what is moſt difficult, and leaſt pleaſing, is that they muſt learn theſe Books without underſtanding ſcarce any thing of them, it being the Cuſtom not to explain to them the Senſe of the Characters till they know them perfectly.

At the ſame time that they learn theſe Letters they teach them to uſe the Pencil; at firſt they give them great Sheets, written or printed in large red Characters; the Children do nothing but cover with their Pencils the red Strokes with Black to teach them to make the Strokes.

When they have learnt to make them in this manner they give them others, which are black and leſs, and laying upon theſe Sheets another white Sheet, which is tranſparent, they draw the Letters upon this Paper in the Shape of thoſe which are underneath; but they oftner uſe a Board varniſh'd white, and divided into little Squares, which make different Lines, on which they write their Characters, and which they rub out with Water when they have done to ſave Paper.

Finally they take great Care to improve their Hands, for it is a great Advantage to the Learned to write well; it is accounted a great Qualification, and in the Examination, which is made every three Years for the Degrees, they commonly reject thoſe which write ill, eſpecially if their Writing is not exact, un-

* *Confucius.* † *Mencius.*

leſs they give great Proofs of their Ability in other reſpects, either in the Language or in compoſing good Diſcourſes.

It is reported that a certain Candidate for the Degrees having uſed, contrary to order, an Abbreviation in writing the Character *Mâ*, which ſignifies a Horſe, had the Mortification of ſeeing his Compoſition, though excellent, rejected, and he was obliged to bear this piece of Raillery of the Mandarin, That a Horſe could not walk well without four Legs.

When they know Characters enough for compoſing they muſt learn the Rules of the *Ven tchang*, which is a Compoſition not much unlike thoſe ſorts of Theſes which the *European* Scholars make before they enter upon Rhetorick; but the *Ven tchang* muſt be more difficult, becauſe the Senſe is more confin'd, and the Style of it is peculiar; they give for a Subject but one Sentence taken out of the Claſſick Authors, which they call *Ti mou, the Theſis*, and this Theſis is ſometimes but one ſingle Character.

In order to examine if the Children improve the following Method is practis'd in many places: Twenty or Thirty Families, who are all of the ſame Name, and of conſequence have one common Hall of their Anceſtors, agree to ſend their Children together twice a Month into this Hall to compoſe: Every Head of a Family, by turns, gives the Theſis, and provides at his own Expence the Dinner for that Day, and takes care it be brought into the Hall; likewiſe it is he who judges of the Compoſitions, and who determines which has compoſed the beſt, and if any one of this little Society is abſent on the Day of compoſing, without a ſufficient Cauſe, his Parents are obliged to pay about Twenty-pence, which is a ſure means to prevent their being abſent.

Beſides this Diligence, which is of a private Nature, and their own Choice, all the Scholars are obliged to compoſe together before the inferior Mandarin

darin of Letters, called *Hio kouan*, which is done at leaſt twice a Year, once in the Spring, and once in the Winter, throughout the whole Empire; I ſay at leaſt, for beſides theſe two general Examinations, the Mandarins of Letters examine them pretty frequently to ſee what Progreſs they have made in their Studies, and to keep them in Exerciſe.

It is no wonder that they take ſo much pains to educate the Youth in a State where they have profeſs'd Learning for ſo many Ages, and where it is preferr'd to all other Advantages whatever; there is neither City, Town, nor almoſt any little Village, in which there are not Schoolmaſters to inſtruct Youth in the Sciences; the wealthier Parents have Tutors for their Children, who teach them, accompany them, and form their Manners; they learn them the Ceremonies, the manner of Saluting, the Compliments and common Civilities, the manner of Viſiting, and, when of a proper Age, the Hiſtory and Laws of their Country: There is an infinite number of theſe Tutors, becauſe amongſt thoſe who aim at the Degrees there are very few which attain them.

In the Houſes of Perſons of Quality the Tutors are generally Doctors, or at leaſt Licentiates; in Families of a lower Rank they are Batchelors, who continue the courſe of their Studies, and go to the Examinations to attain the Degree of Doctor. The Employment of a Schoolmaſter is accounted honourable, the Children's Parents maintain them, make them Preſents, treat them with a great deal of reſpect, and every where give them the upper-hand: *Sien ſeng*, *our Maſter*, *our Doctor*, is the Name they give them, and their Pupils have the higheſt reſpect for them as long as they live.

Although there are no Univerſities in *China*, as in *Europe*, there is no City of the firſt Order which has not a great Palace appointed for the Examinations of the Graduates, and in the Capitals it is much larger.

This is the Deſcription which a Miſſionary gives of the Edifice in the City in which he was, and, as far as the Place will permit, they are all built after the ſame manner. It is incloſed, *ſays he*, with high Walls, the Entrance is magnificent, and before it is a large Square a hundred and fifty Paces broad, and planted with Trees, having Benches and Seats for the Captains and Soldiers, who keep Centry in the times of Examination.

At firſt you come into a great Court, where the Mandarins place themſelves with a *Corps de Garde*, at the end of which there is another Wall with a Great Gate; as ſoon as you enter there is a Ditch full of Water, which you muſt paſs over upon a Stone Bridge to come to the third Gate; the Guards which ſtand here let no body enter without an expreſs Order of the Officers.

As ſoon as you paſs this Gate you diſcover a great Square, the Entrance to which is by a very narrow Paſſage; on both ſides of this Square are an infinite number of little Chambers cloſe together four Feet and a half in length, and about three and a half in breadth, to lodge the Students in.

Before they enter the Palace to compoſe they are ſearch'd with the greateſt Exactneſs at the Door, that they may not carry in any Books or Writing, not being permitted to carry any thing in but Pencils and Ink; if any Fraud were diſcover'd the Offenders would not only be turn'd back, but very ſeverely puniſh'd, and excluded from the Degrees of Literature; when every body is enter'd they ſhut up the Gates, and the publick Seal is ſet upon them; there are Officers of the Tribunal appointed to obſerve every thing which paſſes, and to hinder them from going out of their Chambers, or ſpeaking to one another.

At the end of the narrow Paſſage which I mention'd is a Tower erected upon four Arches, and flank'd with four Turrets, or a ſort of round Domes, from

from which, if they perceive any Diſturbance, they immediately beat the Drum to give notice that the Diſorder may be remedied. Near this Tower there are divers Apartments, and a great Hall well furniſh'd, in which thoſe aſſemble who preſide at the firſt Examination.

At the going out of this Hall you come into another Court, in which there is another Hall much like the firſt, but more magnificently furniſh'd, with divers Apartments for the Preſident and principal Officers; there are alſo Galleries, a Garden, and many little Apartments for the Mandarins, Secretaries, and inferior Officers; and laſtly every thing which is requiſite for commodiouſly lodging the Retinue of the Examiners.

When they think the young Students are fit to appear at the Examination of the inferior Mandarins they ſend them thither on a ſet Day: For the better underſtanding of what follows you muſt remember what has been ſaid already, namely, that *China* contains fifteen great Provinces, every Province including many great Cities which have the Title of *Fou*; and that many others of the ſecond and third Order, which they call *Tcheou* or *Hien*, are dependent on theſe; all theſe Cities of the firſt Order have in their Diſtrict a *Hien*, and ſometimes two, for a *Hien* is much the ſame as what we call Bailywick; and it is by the *Hien* that they gather the Taxes, and diſtinguiſh the Learned; as for Example, they ſay *Batchelor of ſuch a* Hien.

Nevertheleſs it muſt not be thought that Learning flouriſhes alike in all the Provinces, there being many more Students in ſome than in others. The Mandarin, which is at the Head of a whole Province, is call'd *Fou yuen*, and he that governs a *Fou* is call'd *Tchi fou*; they likewiſe call him *Fou tſun*, that is *the illuſtrious Perſon of the* Fou, or City of the firſt Order: He who has only the Government of a *Hien* has the

Title of *Tchi hien*, or *Hien tſun:* According to this Order there are in *Kien tchang fou* a *Tchi fou* and two *Tchi hien*, and in the Capital *Fou* there is a *Fou yuen*, that is a Viceroy, ſo that the Monarchical Government is eſtabliſh'd not only over the whole Empire, but in every Province, in every *Fou*, and in every little *Hien*.

To return to the Examinations: As ſoon as the young Students are thought capable of paſſing the Examinations of the Mandarins, they muſt begin with that of the *Tchi hien* in the Juriſdiction of which they are born; as for example, in the Diſtrict of *Nan tching hien*, which is in the Juriſdiction of *Kien tchang fou*, there are more than eight hundred who go to compoſe before the *Tchi hien* of this City: This Mandarin gives the Theſis, and examines himſelf, or orders to be examined, their Compoſitions in his Tribunal, and determines which is the beſt; of the eight hundred there are ſcarcely ſix hundred named; they ſay then that they have *Hien ming*, that is that they are inſcrib'd to the *Hien*; there are ſome *Hien* in which the Number of Students amounts to ſix thouſand.

Theſe ſix hundred muſt afterwards appear at the Examination of the *Tchi fou* of *Kien tchang*, who makes a new Choice; and of theſe ſix hundred there are not above four hundred who have *Fou ming*, that is who are nam'd for the ſecond Examination; hitherto they have no Degree in Literature, therefore they are called *Tong ſeng*.

In every Province there is a Mandarin who comes from *Peking*, who is but three Years in his Office; he is called *Hio tao*, or in the fineſt Provinces *Hio yuen*, and is generally a Perſon who is ſubordinate to the great Tribunals of the Empire; formerly he gave, underhand, conſiderable Preſents to be choſen, but the preſent Emperor has remedied this Abuſe by very ſevere Orders: He muſt make two Examinations during his three Years, the firſt Examination is called

Soui

Soui cao, the ſecond *Co cao*; for this purpoſe he is obliged to make a Circuit through all the *Fou* of the Province.

As ſoon as the *Hio tao* arrives in a *Fou* he goes to pays his Reſpects to *Confucius*, whom all the Learned look upon as the Doctor of the Empire; then he himſelf explains ſome Paſſages in the Claſſick Authors, and afterwards examines.

The four hundred *Tong ſeng* of *Nan tching hien*, (and what I ſay of this *Hien* muſt be underſtood likewiſe of the reſt) who have *Fou ming*, go to compoſe in the Tribunal of the *Hio tao* with the other Students, who come from all the *Hien* which are dependant upon that *Fou*; if the Number of them is very great they are divided into two Companies.

The greateſt Precautions are uſed to prevent the Mandarin's knowing the Authors of the Compoſitions; but theſe Precautions are not always ſufficient: The *Hio tao* nominates but fifteen Perſons out of four hundred of a *Hien*; thoſe who are thus nominated take the firſt Degree, and are therefore ſaid to enter into Study *Tſin leao hio*, and they are called *Sieou tſai*; they then wear the Formalities, which conſiſt in a blue Gown with a black Border all round it, and a Silver or Pewter Bird upon the top of their Cap; they are no more liable to be baſtinado'd by the Order of the common Mandarins, but have a particular Governor who puniſhes them if they do amiſs.

Of the fifteen who are nominated moſt of them are deſervedly choſen, tho' ſometimes there is Favour ſhewn; but if this ſhould ever appear the Envoy of the Court would be ruin'd both in his Reputation and Fortune.

It is much the ſame with the *Tong ſeng* of War; the ſame Mandarins who examine for Learning examine for the Army; thoſe who are deſigned for this muſt ſhew their ability in ſhooting with the Bow, and Riding, and if they have before applied themſelves to

Exerciſes

Exerciſes, which require a great deal of Strength, they muſt give Proofs of it by lifting a large Stone, or ſome heavy Burden; though this may be of Service to them, yet it is not altogether eſſential; and to thoſe who have made any Progreſs in Learning they give certain Problems to be reſolved, reſpecting Incampments and the Stratagems of War, which contribute to their Preferment; it is neceſſary to know that the Warriors have their Claſſick Authors as well as the Learned, which they alſo call *King*, and were compoſed purpoſely for their uſe, treating of the Military Diſcipline.

The *Hio tao* is oblig'd by his Office to make a Circuit through his Province, and to aſſemble in every City of the firſt Order all the *Sieou tſai* who are dependant upon it, where, after being inform'd of their Conduct, he examines their Compoſitions, recompenſes thoſe who have made any Proficiency in their Studies, and puniſhes all whom he finds negligent and careleſs; ſometimes he enters into a Detail, and divides them into ſix Claſſes; the firſt contains but a few, it being compoſed of thoſe who have diſtinguiſh'd themſelves, to whom he gives as a Reward a *Taël* and a ſilk Scarf; thoſe of the ſecond Claſs receive a ſilk Scarf and ſome ſmall Piece of Money; the third is neither rewarded nor puniſh'd; thoſe of the fourth receive the Baſtinado by the Mandarin's Order; the fifth loſes the Bird with which the Cap is adorn'd, and are but half *Sieou tſai*; thoſe which have the Misfortune to be in the ſixth are entirely degraded, but this ſeldom happens: In this Examination one ſometimes ſees a Man of fifty or ſixty Years of Age baſtinado'd, whilſt his Son who compoſes with him receives Applauſe and Rewards; but in reſpect of the *Sieou tſai*, or Batchelors, they do not receive the Baſtinado for their Compoſitions alone, unleſs there be alſo ſome Complaint made of their Behaviour.

Every

Every Graduate, who does not come to this Triennial Examination, runs the Risk of loſing his Title, there being but two things which can lawfully excuſe his Abſence, *viz.* Sickneſs, or Mourning for the Death of a Parent: The old Graduates, who upon their laſt Examination appear to be ſuperannuated, are for ever after excus'd from attending theſe Examinations, however they ſtill enjoy all the Honours of their Degree.

To obtain the ſecond Degree [*Kiu gin*] they muſt paſs a new Examination called *Tchu cao*, which is but once in three Years in the Capital of each Province, and on which all the *Sieou tſai* are obliged to attend.

Two Mandarins of the Court preſide at this Examination, which is made by the great Officers of the Province, and by ſome other Mandarins as Aſſiſtants; the firſt of the two Mandarins ſent from the Court is called *Tchin tchu cao*, and muſt be *Han lin*, that is of the College of the chief Doctors of the Empire, the other is called *Fou tchu*: In the Province of *Kiang ſi*, for inſtance, there are at leaſt ten thouſand *Sieou tſai* who are oblig'd to be at this Examination, and who fail not to attend.

Amongſt theſe ten thouſand the Number of thoſe who are nominated, that is who obtain the Degree of *Kiu gin*, amounts but to threeſcore; their Gown is of a dark Colour with a blue Border four Fingers broad; the Bird upon the Cap is Gold, or Copper gilt, and the Chief of them has the Title of *Kai yuen*. It is not eaſy to corrupt the Judges for this Degree, and if any Intrigues are carried on with that Deſign they muſt be manag'd with great Secrecy, and have their beginning at *Peking*.

When they have obtained this Degree they have but one more Step to take to be Doctors; they muſt go the next Year to be examin'd for the Degree of Doctor at *Peking*, and the Emperor is at the Charge of this firſt Journey: Thoſe who after having once

paſs'd

paſs'd this Examination are contented with being *Kiu gin*, either becauſe they are too far advanced in Years, or becauſe they have a moderate Fortune, are excuſed from coming any more to this Examination, which is made at *Peking* every three Years. The *Kiu gin* may bear any Office, ſometimes they obtain Employments by their Seniority in this Degree, and ſome of them have been made Viceroys of Provinces; and as all Offices are beſtow'd in conſideration of the Perſon's Merit, a Student, though the Son of a Peaſant, has as much hope of arriving to the Dignity of Viceroy, and even of Miniſter of State, as the Children of the greateſt Perſons of Quality.

Theſe *Kiu gin*, as ſoon as they have obtained any publick Employment, renounce the Degree of Doctor; but all the *Kiu gin*, that is Licentiates who are not in any Office, go every three Years to *Peking*, as I have ſaid before, to be examin'd, and this is called *The Imperial Examination*, for the Emperor himſelf gives the Theſis of the Compoſitions, and is ſuppoſed to be the Judge of them in this Examination from his Attention, and the exact Account which he takes of them: The Number of Licentiates who come to this Examination amounts very often to five or ſix thouſand, and from this Number they advance about three hundred to the Degree of Doctor, whoſe Compoſitions are judg'd the beſt; ſometimes there have been but a hundred and fifty advanced to this Degree.

The three chief are called *Tien tſeë men ſeng*, that is *the Diſciples of the Son of Heaven*; the chief of theſe is called *Tchoang yuen*, the next *Pang yuen*, and the laſt *Fan hoa*: From theſe Doctors the Emperor chuſes a certain Number to whom they give the Title of *Han lin*, that is *Doctors of the firſt Order*; the other are called *Tſin ſeë*.

Whoever can obtain this glorious Title of *Tſin ſeë*, either in Literature or in the Army, may look upon himſelf as a Man firmly ſettled, and needs not fear Want;

Want; for beſides the infinite Number of Preſents, which are made him by his Relations and Friends, he is in a fair way to be employ'd in the moſt important Poſts of the Empire, and every body courts his Protection; his Friends and Kinsfolks erect in their City magnificent Triumphal Arches to his Honour, on which they inſcribe his Name, the Place where, and the Time when he receiv'd his Degree.

The late Emperor *Cang hi*, towards the latter end of his Reign, obſerv'd that there were not ſo many new Books printed as uſually, and that thoſe that were publiſhed had not the Merit which he deſired for the Glory of his Reign, and did not deſerve to be tranſmitted to Poſterity; he perceived that theſe chief Doctors of the Empire, enjoying quietly their Rank and Reputation for Learning, neglected their Studies in expectation of gainful Employments.

To remedy this Negligence as ſoon as the Examination for Doctors was ended he reſolved, contrary to cuſtom, to examine himſelf theſe chief Doctors who were ſo proud of being Judges and Examiners of other Perſons; this Examination gave great Alarm, and was follow'd by a Judgment ſtill more ſurpriſing, for ſeveral of them were ſhamefully degraded and ſent back to their own Provinces; the dread of ſuch another Examination makes theſe Chief of the Learned continue their Studies with Diligence.

The Emperor prided himſelf upon this extraordinary Examination, becauſe one of the moſt learned Men of the Court, who was employ'd in examining the Compoſitions, agreed exactly with him in his Judgment, condemning all the ſame excepting one Piece which the Mandarin judg'd of a doubtful Merit.

It appears, from what I have mentioned, that the Compariſon between theſe three Degrees, which diſtinguiſh the Learned in *China*, and the Batchelors, Licentiates, and Doctors of *Europe*, is not very juſt.

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1. Becauſe theſe Names in *Europe* are known no where but in the Univerſities and Colleges, and that Licentiates have no greater Acceſs to People of Faſhion than others; whereas here theſe three Degrees compriſe all the Nobility and polite People of *China*, and furniſh almoſt all the Mandarins, except ſome few *Tartars*.

2. Becauſe that in *Europe* they muſt have an extenſive Knowledge in the ſpeculative Sciences, and a clear Underſtanding of Philoſophy and Theology to be made Doctors, whereas in *China* they need only have Eloquence, and the Knowledge of Hiſtory and the Laws.

Of the RELIGION *of the* Chineſe.

THERE are three principal Sects in the Empire of *China*; the Sect of the Learned, who follow the Doctrine of the ancient Books, and look upon *Confucius* as their Maſter; that of the Diſciples of *Lao kien*, which is nothing but a Web of Extravagance and Impiety; and that of Idolaters, who worſhip a Divinity called *Fo*, whoſe Opinions were tranſlated from the *Indies* into *China* about thirty-two Years after the Crucifixion of our Saviour.

The firſt of theſe Sects only make Profeſſion of being regular Students, in order to advance themſelves to the Degrees and Dignities of the Empire on account of Merit, Wit, and Learning, proper for the Conduct of Life, and Government of the Empire.

The Second has degenerated into a Profeſſion of Magick and Enchantment; for the Diſciples of this Sect boaſt of the Secrets of making Gold, and of rendring Perſons immortal.

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The third is nothing but a Heap of Fables and Superſtitions brought from the *Indies* into *China*, and maintained by the Bonzes, who deceive the People under the Appearances of falſe Piety; they have introduced the Belief of the Tranſmigration of Souls, and promiſe more or leſs Happineſs in proportion to the Liberality that is ſhewn to themſelves.

To give ſome Notion of theſe different Sects I ſhall follow the Order of Time in which they took their Riſe, and obſerve ſucceſſively their Condition among the People.

And here I ſhall relate nothing but what is drawn from the *Chineſe* Hiſtory, or gained from the Memoirs of Perſons of Judgment and Sincerity, who have ſpent the greateſt part of their Lives in the Empire of *China*, and who are become skilful in the Language and Learning of this Nation.

Herein acting the Part of an Hiſtorian in confining myſelf to plain Facts, without entring into Diſcuſſions which have afforded Matter for ſo many Volumes, and have occaſion'd Diviſions, whoſe Conſequences have been fatal to the Propagation of the Goſpel in this vaſt Empire.

Of the WORSHIP *of the ancient* Chineſe.

IT is a common Opinion, and almoſt univerſally received among thoſe who have ſearched after the Original of an Empire ſo ancient as *China*, that the Sons of *Noah* were ſcattered abroad in the Eaſtern Part of *Aſia*; that ſome of the Deſcendants of this Patriarch penetrated into *China* about two hundred Years after the Deluge, and laid the Foundation of this vaſt Monarchy; that inſtructed by Tradition, concerning the Grandeur and Power of the ſupreme Being,

ing, they taught their Children, and thro' them their numerous Poſterity, to fear and honour the Sovereign Lord of the Univerſe, and to live according to the Principles of the Law of Nature written in their Hearts.

Of this we find Traces in their ancient and valuable Books, which the *Chineſe* call, by way of eminence, *The Five Volumes*, the Canonical or Claſſical Books of the higheſt Rank, which they look upon as the Source of all their Learning and Morality.

However theſe Books are not Treatiſes of Religion purpoſely made with a Deſign to inſtruct the People, for they contain only part of their Hiſtory: The Authors do not attempt to prove what they advance, but only draw natural Conſequences from Principles already allowed, and lay down theſe Opinions as fundamental Truths on which all the reſt are built.

To ſpeak in general it appears that the drift of theſe Claſſical Books was to maintain Peace and Tranquillity in the State by a Regulation of Manners, and an exact Obſervation of the Laws; for the Attainment of which the ancient *Chineſe* judged two things neceſſary to be obſerved, *viz.* the Duties of Religion, and the Rules of good Government.

The chief Object of their Worſhip is the Supreme Being, Lord and chief Sovereign of all things, which they worſhipped under the Name of *Chang ti*, that is *Supreme Emperor*, or *Tien*, which, according to the *Chineſe*, ſignifies the ſame thing; *Tien*, ſay the Interpreters, *is the Spirit that preſides in Heaven, becauſe Heaven is the moſt excellent Work produced by the Firſt Cauſe*; it is taken alſo for the material Heavens, but this depends upon the Subject to which it is applied: The *Chineſe* ſay that the Father is the *Tien* of the Family, the Viceroy the *Tien* of the Province, and the Emperor the *Tien* of the Kingdom, *&c.* They likewiſe pay an Adoration, but in a ſubordinate manner, to inferior Spirits depending on the Supreme

preme Being, which, according to them, preſide over Cities, Rivers, Mountains, &c.

If from the beginning of the Monarchy they applied themſelves to Aſtronomy, their Deſign in the Obſervation of the Stars was to be acquainted with their Motions, and to ſolve the Appearances of the viſible *Tien*, or Heaven.

As for their Politicks, which conſiſted in the Obſervation of Regularity and Purity of Manners, they reduced them to this ſimple Maxim, *viz.* That thoſe who command ſhould imitate the Conduct of *Tien* in treating their Inferiors as their Children, and thoſe who obey ought to look upon their Superiors as Fathers.

But did they regard this *Tien*, who is the Object of their Worſhip, as an intelligent Being, Lord and Creator of Heaven, Earth, and all things? Is it not likely that their Vows and Homage were addreſſed to the viſible and material Heaven, or at leaſt to a Celeſtial Energy void of Underſtanding, inſeparable from the Identical Matter of Heaven? But this I ſhall leave to the Judgment of the Reader, and content myſelf with relating what is learnt from the Claſſical Books.

It appears from one of their Canonical Books, called *Chu king*, that this *Tien* or Firſt Being, the Object of publick Worſhip, is the Principle of all things, the Father of the People, abſolutely independent, almighty, omniſcient, knowing even the Secrets of the Heart, who watches over the Conduct of the Univerſe, and permits nothing to be acted contrary to his Will; who is holy without Partiality, a Rewarder of Virtue in Mankind, ſupremely juſt, puniſhing Wickedneſs in the moſt publick manner, raiſing up and caſting down the Kings of the Earth according to his own Pleaſure; that the publick Calamities are the Notices which he gives for the Reformation of Manners, and that the End of theſe Evils is followed

with Mercy and Goodneſs; as for inſtance when a dreadful Storm has made havock with the Harveſt and the Trees, immediately after an illuſtrious Innocent is recalled from Baniſhment, juſtify'd from Slander, and re-eſtabliſhed in his former Dignity.

One ſees there the ſolemn Vows that they make to the Supreme Being for obtaining Rain in a long Drought, or for the Recovery of a worthy Emperor when his Life is deſpaired of; theſe Vows, as Hiſtory relates, are generally heard, and they acknowledge that it is not the Effect of Chance that an impious Emperor has been ſtruck with Lightning, but that it is the viſible Puniſhment of Heaven deſigned as an Example to Mankind.

The Variety of Events are attributed only to *Tien*, for they ſpeak of him chiefly when Vice is puniſhed, and when it is not they ſuppoſe it one Day will, and always threaten wicked Perſons in Proſperity: One may ſee by theſe Books that the Chief of the Nation are fully perſuaded that the *Tien*, by Prodigies or extraordinary Appearances, gives notice of approaching Miſeries wherewith the State is threatned, that Men may reform their Lives as the ſureſt Means of appeaſing the Anger of Heaven.

It is ſaid of the Emperor *Tcheou* that he rejected all the good Thoughts inſpired by *Tien*, that he made no account of the Prodigies by which *Tien* gave notice of his Ruin if he did not reform his Life; and when there is mention made of the Emperor *Kie* they ſay, if he had changed his Conduct after the Calamities ſent from on high, Heaven would not have depopulated the Empire: They report that two great Emperors, Founders of two powerful Dynaſties, admired by Poſterity for their rare Virtues, had a great Conflict in their own Minds when there was a Debate upon their aſcending the Throne; on the one ſide they were ſolicited by the Grandees of the Empire, and by the People, and perhaps even by private Mo-

Motives of Ambition hard to be diſtinguiſh'd from thoſe of a more ſpecious ſort; on the other ſide they were withheld by the Duty and Fidelity that a Subject owes to his Prince, tho' much and deſervedly hated.

This inward Conflict and Uncertainty that troubled their Repoſe proceeded from the fear of diſpleaſing *Chang ti*, either by taking up Arms as they were urged, or by refuſing to take them up to free the People from the Oppreſſion under which they groaned, and to put a ſtop to an infinite number of Crimes; by this Proceeding they acknowledged their Dependence to be on a Maſter who forbids Unfaithfulneſs, hates Tyranny, loves the People as a Father, and protects thoſe that are oppreſſed.

Almoſt all the Pages of the Canonical Books, and eſpecially of *Chu king*, ceaſe not to inſpire this juſt Dread as the moſt proper Curb for the Paſſions, and the moſt certain Remedy againſt Vice.

There likewiſe appears what Idea theſe Princes ought to form of the Juſtice, Holineſs, and Goodneſs of the Supreme Lord; in the times of publick Calamities they were not ſatisfied with only addreſſing their Vows to *Tien*, and offering Sacrifices, but they applied themſelves carefully to the Examination of their ſecret Faults, which had drawn down this Puniſhment from *Tien*; they examined if they were not too expenſive in their Habits, too delicate at their Tables, too magnificent in their Equipage and in their Palaces, all which they reſolved to reform.

One of theſe Princes acknowledges ſincerely, That he had not followed the ſalutary Thoughts inſpired by *Tien:* Another reproaches himſelf for neglect of Application to Buſineſs, and too much regard for innocent Amuſements, and he looks upon theſe Faults as likely to provoke the Anger of *Tien*, and meekly acknowledges theſe to be the Source of publick Calamities.

In the Canonical Book, called *Tchun tſiou*, mention is made of the Misfortunes of a Prince as ſo many Puniſhments of *Tien*, who to make the Chaſtiſement ſtill greater render'd him inſenſible to his Diſgrace.

The *Chu king* ſpeaks often of a Maſter who preſides over the Government of his Dominions, who has an abſolute Empire over the Deſigns of Mankind, and conducts them to wiſe and juſt Ends, who rewards and puniſhes Mankind by other Men, without any Abridgment of their Liberty.

This Perſuaſion was ſo common that Princes, naturally jealous of their own Honour, never attributed the Succeſs of their Government to themſelves, but referred it to the Supreme Lord that governs the Univerſe.

Almoſt from the beginning of the Monarchy it was appointed that the Emperor, ſoon after his Exaltation, ſhould humble himſelf ſo far as to Till the Earth, and that the Crop ariſing from his Cultivation ſhould be offered in Sacrifice to *Tien:* It is found in *Chu king* that the ſame Emperor, of whom I have been ſpeaking, having neglected this Ceremony attributes the publick Calamities to his Negligence.

There is repreſented in the ſame Book the wiſeſt of their Emperors in a ſuppliant Poſture before *Chang ti*, to divert the Miſeries wherewith their Deſcendants are threaten'd: An Emperor of the ſame Race declares, That his illuſtrious Anceſtors, notwithſtanding their extraordinary Talents, could not have governed the Empire, as they have done, without the Aſſiſtance of the Sage Miniſters that *Tien* had given them.

It is ſtill farther obſervable that they attribute nothing to *Chang ti*, which does not become the Supreme Lord of the World; they attribute to him Power, Providence, Knowledge, Juſtice, Goodneſs, Clemency; they call him their Father and Lord, they honour him with Worſhip and Sacrifices worthy of the Supreme Being, and by the Practice of every Virtue;

tue; they likewiſe affirm that all outward Adoration muſt fail in pleaſing *Tien*, if it does not proceed from the Heart, and the inward Sentiments of the Soul.

It is ſaid in *Chu king* that *Chang ti* clearly beholds all things, that he ſees from the higheſt Heavens what is done here below, that he makes uſe of our Parents to beſtow upon us the material Part, but that he himſelf gives an underſtanding Mind, capable of Reflection, which raiſes us above the Rank of Brutes; that to offer an acceptable Sacrifice, which is not ſufficient for the Emperor to whom this Function belongs, joins the Prieſthood to the Royal Dignity, for it is likewiſe neceſſary that he be either upright or penitent, and that before the Sacrifice he ſhould expiate his Faults with Faſting and Tears; that we cannot fathom the Depth of his Deſigns and Counſels, and yet we ought not to believe that he is too exalted to attend to what is done below; that he himſelf examines all our Actions, and that he has ſet up a Tribunal in our own Conſciences whereby we are judged.

The Emperors have always thought themſelves chiefly obliged to obſerve the Primitive Rites, the ſolemn Functions of which belong to them alone, as Heads of the Nation: Thus they are Emperors to govern, Maſters to teach, Prieſts to ſacrifice, and all this to the end that the Imperial Majeſty being humbled in the Preſence of his Court, in the Sacrifices that he offers in the Name of the Empire to the Lord of the Univerſe, the Majeſty of the Supreme Being ſhould ſtill ſhine more reſplendent, and that by this means no earthly Splendor might be thought to equal his.

Fo hi, who is ſuppoſed to be cotemporary with *Phaleg*, was one of the Heads of the Colony which came to ſettle in this Part of the Eaſt, and who is acknowledged to be Founder of the *Chineſe* Monarchy; he had nothing more at Heart than to give publick Marks of a religious Veneration for the Supreme

Being; he kept in a domeſtick Park ſix ſorts of Animals to ſerve as Victims in his Sacrifices, which he ſolemnly offered twice a Year at the two Solſtices, at which time the Tribunals left off Buſineſs, and the Shops were ſhut up, nor was it permitted on theſe Days to undertake any long Journey; they were to think of nothing elſe but joining with the Prince to honour *Chang ti:* The Book, intituled *Li ki*, calls theſe two Solemnities the Feſtivals of Gratitude to *Tien*.

Chin nong, who ſucceeded *Fo hi*, was not content with the two Sacrifices alone, he appointed two others at the Equinoxes, that in the Spring to implore a Bleſſing on the Fruit of the Earth, that in the Autumn, after the Harveſt was over, to offer the firſt Fruits to *Chang ti*; and as *Fo hi* had fed ſix ſorts of Animals for Sacrifice, *Chin nong*, thro' a pious Emulation, cultivated the Fields with his own Hands, and offered the Corn and the Fruit at the ſame Sacrifices.

Hoang ti, who aſcended the Throne after the Death of *Chin nong*, had greater Zeal than his Predeceſſor, for fearing leſt bad Weather ſhould hinder him from making the uſual Sacrifices in the open Air, he built a large Temple that Sacrifices might be offered in all Seaſons, and the People inſtructed in the principal Duties.

The Empreſs *Loui tſou*, Wife of *Hoang ti*, took upon her the Care of nouriſhing Silkworms, and making Silks fit for Ornaments on theſe ſolemn Occaſions: Without the South Gate was incloſed a large quantity of Arable Land, from whence were gathered Corn, Rice, and other Fruits deſigned for Sacrifice; and without the North Gate was another great Incloſure full of Mulberry-trees, wherein were nouriſhed abundance of Silkworms; the ſame Day that the Emperor went to Till the Ground with the Principal Courtiers, the Princeſs went to her Mulberry-Grove, with the Ladies of her Court, animating them by her Example to make Silks and Embroidery, which ſhe ſet apart for religious Uſes. The

The Empire becoming elective none were raiſed to the Throne but the Sons of Kings diſtinguiſhed for their Wiſdom, or Wiſe Men who were Aſſociates in the Government; the Choice never fell but upon ſuch who performed the Duties of Religion with Veneration: It is an Honour to the Throne, as it is written in *Chu king*, that he whom *Chang ti* chooſes to govern Mankind ſhould repreſent his Virtues upon Earth, and be his moſt perfect Image.

This Motive alone cauſed *Hoang ti* to conſent that his Son ſhould be Succeſſor with the Title of *Chao hao*, that is of young *Fo hi*, becauſe from his Youth he had been the faithful Imitator of the Virtues of the firſt Founder of the Empire, *Tai hao fo hi*.

The Sequel made it appear that they were not deceived in their Choice; he increaſed the Pomp and Solemnity of the Sacrifice offered to *Chang ti* by harmonious Conſorts of Muſick; his Reign was peaceable and quiet except the laſt Part, which was diſturbed by the Conſpiracy of nine Tributary Princes, who endeavoured to unhinge the religious Worſhip, and the Government of the State, by deſtroying that regular Subordination eſtabliſhed by the firſt Kings.

To the Fear of *Chang ti* they were deſirous of ſubſtituting the Fear of Spirits, and ſo had recourſe to Magick and Enchantments; they pretended to diſturb Houſes with malignant Spirits, and terrified the People with their Deluſions: The People aſſembled in the Temple on the ſolemn Days that the Emperor ſacrificed, made it reſound with their Clamours, tumultuouſly requiring that Sacrifice ſhould likewiſe be offered to theſe Spirits.

The next Emperor began by extirpating the Race of the nine Enchanters, who were the principal Authors of the Tumult; he appeaſed the Minds of the People, and re-eſtabliſhed Order in the Sacrifices.

Having reflected on the Inconvenience of aſſembling an active murmuring People in the ſame Place

where the Emperor ſacrificed, he ſeparated the Place of Inſtruction from that of Sacrifices, and eſtabliſhed two Great Mandarins as Preſidents, chooſing them from among the Sons of the deceaſed Emperor, one of whom was to look after the Ceremonial, and the other took care of the Inſtructions of the People.

He likewiſe regulated the choice of the Victims, and took care that they ſhould not be lame or defective, that they ſhould be of the ſame ſort of Animals appointed by *Fo hi*, as likewiſe well fed, and of a Colour agreeable to the four Seaſons wherein the Sacrifices were made; in a word he regulated their Age and Size.

Ti ko, Nephew of *Tchuen hio*, was raiſed to the Throne by the Suffrages of all Degrees in the Kingdom, and he did not apply leſs than his Uncle to the Worſhip of *Chang ti*, and to the religious Obſervation of the Ceremonies: It is ſaid in the Annals of this Prince that the Empreſs *Yuen kiang*, who was barren, accompanying the Emperor to a ſolemn Sacrifice, prayed to *Chang ti* for Children with ſo much Fervency that ſhe conceived almoſt at the ſame time, and ten Months after brought into the World a Son called *Heou tſie*, who was the Progenitor of a glorious Poſterity, and famous for a great number of Emperors, which his Family yielded to *China*.

There is room for Wonder that ſo prudent a Prince as *Ti ko* did not chooſe for Succeſſor neither this miraculous Infant, nor *Yao*, which he had by his ſecond Queen, nor *Ki lie* Son of the third Queen, and that he ſhould prefer to theſe young Princes, already ſo worthy on account of their Virtues, his other Son named *Tchi*, whom he had by his fourth Queen, in whom there was no Quality worthy of the Throne; but he did not reign very long.

It is ſaid in the Book, entituled *Cang kien*, that the Providence of *Chang ti* watched over the Welfare of the State, and that by his Appointment the unanimous Suffrages

Suffrages of the People depoſed this wicked Prince to place the virtuous *Yao* in his room, who joined the Quality of Legiſlator to that of Emperor, and became a Pattern for all ſucceeding Princes.

In the ſixtieth Year of his Reign the People being greatly multiplied, and the beautiful Plains quite cover'd with Water, ſuppoſed by ſome to be the remainder of the univerſal Deluge, the Great *Yu* applied himſelf to drain off the Waters into the Sea, to level the Inequalities of the Fields, and divide them among the People.

Nine Years after this Great Emperor thought of taking an Aſſociate in the Empire, and appoint him to be his Succeſſor. " I perceive no Merit in my " nine Sons, ſaid he to his Miniſters, and therefore " find out a Man, no matter of what Family, pro- " vided he is truly wiſe and ſteadily virtuous.

They mentioned to him a young Man who lived in the Country, called *Chun*, who had been ill uſed by his Parents and Relations, and bore their injurious Treatment with Mildneſs and Patience, and this Man the Emperor approved of.

When he was in Poſſeſſion of the Throne he applied himſelf firſt of all to pay his ſolemn Homage to *Chang ti*, after which he enacted wiſe Laws, on which the Government of the Empire is founded; he created Mandarins, and gave excellent Precepts upon the five principal Duties of the King and the Subject, Father and Children, Husband and Wife, Elder and Younger, and of Friends among themſelves; inſomuch that, from the greateſt to the ſmalleſt, every one immediately knew whether he ought to command or obey.

His Example gave great Weight to his Precepts, for when all Perſons ſaw his reſpectful Submiſſion to *Yao*, whom he looked upon as his Father and Maſter, they were all inclined to put in Execution ſuch wiſe Inſtitutions.

Yao

Yao died twenty-eight Years after the Adoption of *Chun*, and the Sorrow for the Loſs of ſo great a Prince was univerſal: *Chun* now reigning alone divided the Offices among ſeveral wiſe Men of known Capacity, after the Example of *Yao*; he choſe no Succeſſor in his own Family, but appointed the Sage *Yu*, who had the general Approbation.

Yu the Great did not forget a Duty which he believed to be of the higheſt Nature, for the Worſhip of *Chang ti* was never more obſerved than in his Reign; he even attempted to prevent the Negligence which might cool the Zeal of Poſterity, for which reaſon he eſtabliſhed Mandarins at Court, and in the Provinces, as ſo many Sages, whoſe Buſineſs was to repreſent to the Emperors their Obligation to worſhip *Chang ti*, and to give them, when it was neceſſary, uſeful Inſtructions concerning the Practice of the Nine Royal Virtues.

In the Reign of *Tching tang* ſeven Years Famine having reduced the People to the greateſt Miſery, the Emperor had offered ſeveral Sacrifices to appeaſe the Wrath of Heaven without Succeſs, he therefore reſolved to offer himſelf as a Victim to appeaſe the Anger of *Tien*; he diveſted himſelf of his Imperial Enſigns, and went with the Grandees of the Court to a Mountain ſome diſtance from the City, where with a bare Head and naked Feet, in the Poſture of a Criminal, he proſtrated himſelf nine times before the Supreme Lord of the Univerſe.

" Lord, *ſaid he*, all the Sacrifices that I have of-
" fered to implore thy Clemency have been in vain,
" and therefore it is doubtleſs I myſelf that have
" drawn down ſo many Miſeries on my People:
" Dare I ask what my Fault is? Is it the Magnifi-
" cence of my Palace, the Delicacies of my Table,
" or is it the number of my Concubines, which how-
" ever the Laws allow me? I am deſirous of repair-
" ing all theſe Faults by Modeſty, Frugality and

" Tem-

" Temperance; and if this is not ſufficient I offer " myſelf as a Victim to Juſtice, let me be puniſhed, " and my People ſpared; I ſhall be contented that " the Thunderbolt be aimed at my Head, if at the " ſame time the Rain falls upon the Plains, that there " may be a Remedy for the Miſeries of the Em- " pire." His Prayers were heard, the Air was darkened with Clouds, refreſhing Showers watered the Earth, and afterwards produced a plentiful Harveſt.

From theſe Inſtances it appears that, from the Foundation of the Empire by *Fo hi*, the Supreme Being was commonly known by the Name of *Chang ti* and *Tien*, who was the Object of publick Worſhip, and as it were the Soul and *Primum mobile* of the Government of the Nation; that the Supreme Being was feared, honoured, reverenced, and this not only by the People, but by the Grandees of the Empire, and the Emperors themſelves; and it will be ſufficient to ſay that, according to the Aſſertions of the Canonical Books, the *Chineſe* Nation for the ſpace of two thouſand Years acknowledged, reverenced, and honoured with Sacrifices a Supreme Being, and Sovereign Lord of the Univerſe.

If the ancient Teachers of the *Chineſe* Doctrine are compared with the Heathen Sages, there will appear a great difference between them, for the latter only taught Virtue to give themſelves a Superiority over the reſt of Mankind; beſides they dogmatized in ſo haughty and oſtentatious a manner, that it was plain they ſought leſs the Diſcovery of Truth than to diſplay their own Talents; while on the other hand the Teachers of the Doctrine, inculcated in the Canonical Books, were Emperors and Prime Miniſters, whoſe Virtue gave great weight to their Inſtructions, who obſerved themſelves the ſame Laws which they impoſed on others, and conveyed their Moral Doctrine without the Subtilties and Sophiſms ſo commonly uſed by others.

It

It would doubtleſs be an Injury to the ancient *Chineſe*, who follow'd the Law of Nature which they received from their Fathers, to tax them with Irreligion, becauſe they had not a Knowledge of the Divinity ſo clear and diſtinct as the Chriſtian World; this would be to require too much of theſe People, who could not be inſtructed, as we are, with the Precepts of the Goſpel.

It is true that though the Canonical Books often exhort Men to fear *Tien*, and tho' they place the Souls of virtuous Men near *Chang ti*, yet it does not appear that they have ſpoken clearly of the Puniſhments in the Life to come; in like manner tho' they affirm that the Supreme Being created all things, yet they have not treated of it ſo diſtinctly as to judge whether they mean a true Creation, a Production of all things out of Nothing; but though they are ſilent with relation to this, they have not affirmed it to be a thing impoſſible, nor, like certain *Greek* Philoſophers, aſſert that the Matter of the Univerſe is eternal.

Tho' we likewiſe do not find that they have treated explicitly concerning the State of the Soul, but have only confuſed Notions relating to this Matter, yet it cannot be doubted but they believe that Souls exiſt when the Body ceaſes to act; and they alſo believe the certainty of Apparitions, of which that related by *Confucius* is an Inſtance.

This Philoſopher declared to his moſt familiar Diſciples, that for ſeveral Years he had ſeen in a Dream the celebrated *Tcheo kong*, Son of *Ven vang*, to whom the Empire was indebted for ſo many excellent Inſtructions; and it is obſervable that the learned *Tchu ki*, ſo famous under the Dynaſty of *Song*, being asked if *Confucius* ſpoke of a Dream or a true Apparition, anſwered without Heſitation, That he meant a true Apparition; however *Tcheou kong* had been dead ſix hundred Years when he appeared to *Confucius*.

That

That which has contributed greatly to the Preſervation of the Religion of the early Ages in *China* is, that there has been a ſupreme Tribunal eſtabliſhed, with full Authority to condemn or ſuppreſs any Superſtition that may ariſe, which is called *The Tribunal of Rites.*

This Precaution of the *Chineſe* would have been effectual, if the Mind of Man was not ſo narrow and liable to be ſeduced; the ſtrongeſt Dykes, being only the Work of Men, cannot reſiſt very violent Inundations; but the reaſon why the Body of Philoſophers in *China* have been Idolaters contrary to their own Conſciences, is thro' fear of a People who were in love with Idols, and had too much the Aſcendant in publick Affairs, inſomuch that the ancient Doctrine of the *Chineſe* has found the Tribunal that I juſt mentioned its only Support, and through the Aſſiſtance of its Decrees has ſtill continued the prevailing Sect.

Whatever Veneration the *Chineſe* Nation has had for its greateſt Emperors, it has never paid Adoration to any but the Supreme Being; and tho' it has diſcovered Eſteem and Veneration for the Memory of Great Men, who have diſtinguiſhed themſelves by their Virtues and Services, it has rather choſen to preſerve their Memory by Tablets than by Statues.

However the Troubles which happened in the Empire, the Civil Wars which divided it, and the Corruption of Manners, which became almoſt general, were very like to have ſuppreſs'd the ancient Doctrine, had not *Confucius* revived it by giving freſh Reputation to the ancient Books, eſpecially to the *Chu king*, which he propoſed as an exact Rule of Manners.

I have already ſpoken of the Reputation acquired by this Philoſopher, who is ſtill look'd upon as the chief Doctor of the Empire, and yet in his Time aroſe the Sect of *Tao ſſeë.*

The Author of this Sect came into the World about two Years before *Confucius*, and the Doctrine that he taught

taught was agreeable on account of its Novelty, and however extravagant it might appear to reaſonable Men, yet it was countenanced by ſome of the Emperors, and a great number of other Perſons, which gave it Reputation.

Of the Sect of the TAO SSEË.

LAO KIUN is the Name of the Philoſopher who gave riſe to this new Sect, and, if you credit his Diſciples, his Birth was very extraordinary, he not coming into the World till forty Years after his Conception: His Books are ſtill extant, but, as it is ſuppoſed, much diſguiſed by his Followers, tho' there ſtill remain Maxims and Sentiments worthy of a Philoſopher upon Moral Virtue, the avoiding Honours, the contempt of Riches, and the happy Solicitude of a Soul who, raiſing itſelf above terreſtrial things, believes that it has a Sufficiency in itſelf.

Among the Sentences there is one that is often repeated, eſpecially when he ſpeaks of the Production of the World: *Tao*, ſays he, *or Reaſon, hath produced one, one hath produced two, two have produced three, and three have produced all things.*

The Morality of this Philoſopher and his Diſciples is not unlike that of the *Epicureans*; it conſiſts in avoiding vehement Deſires and Paſſions capable of diſturbing the Peace and Tranquillity of the Soul; and, according to them, the Attention of every wiſe Man ought to be, to paſs his Life free from Solicitude and Uneaſineſs, and to this end never to reflect on what is paſt, nor to be anxious of ſearching into Futurity.

They affirm that to give oneſelf up to ruffling Care, to be buſied about great Projects, to follow the Dictates of Ambition, Avarice, and other Paſſions, is to labour

bour more for Poſterity than ourſelves, and that it is Madneſs to purchaſe the Happineſs of others at the expence of our own Repoſe and Pleaſure; that with reſpect to our own Happineſs our Purſuits after it ſhould be moderate, and our Deſires not too violent, becauſe whatever we look upon as our Happineſs ceaſes to be ſo if it is accompanied with Trouble, Diſtaſte, or Inquietude, and if the Peace of the Soul is never ſo little diſturbed.

For this reaſon thoſe who belong to this Sect affect a Calm which ſuſpends, as they ſay, all the Functions of the Soul; and as this Tranquillity muſt needs be diſturbed by the Thoughts of Death, they boaſt of inventing a Liquor that has the Power of rendering them Immortal: They are addicted to Chymiſtry, and ſearch after the Philoſopher's Stone; they are likewiſe fond of Magick, and are perſuaded that by the Aſſiſtance of the Demons they invoke they can ſucceed in their Deſires.

The hope of avoiding Death prevailed upon a great number of Mandarins to ſtudy this Diabolical Art; the Women eſpecially being naturally curious, and exceeding fond of Life, purſued theſe Extravagancies with Eagerneſs; at length certain credulous and ſuperſtitious Emperors brought this impious Doctrine in vogue, and greatly multiplied the number of its Followers.

The Emperor *Tſin chi hoang ti*, an inveterate Enemy to Learning and learned Men, was perſuaded by theſe Impoſtors that they had actually found the Liquor of Immortality, which was called *Tchang ſeng yo*.

Vou ti, the ſixth Emperor of the Dynaſty of *Han*, was wholly addicted to the Study of Magical Books under a Leader of this Sect; a great number of theſe pretended Doctors flocked to Court at this time, who were famous for the Magick Arts, and this Prince loſing one of his Queens that he doated on to Diſtraction,

ſtraction, and being inconſoleable for her Loſs, one of theſe Impoſtors, by his Inchantments, cauſed the deceaſed Queen to appear before the Emperor, at which he was ſurprized and terrified, and by this means more ſtrongly attached to the Impieties of this Sect: He ſeveral times drank the Liquor of Immortality, but at laſt perceived that he was as mortal as ever, and being ready to expire lamented too late his fond Credulity.

The new Sect ſuffered no Prejudice on account of the Emperor's Death, for it found Protectors among the Princes of the ſame Dynaſty; two of their moſt famous Doctors were authoriſed to propagate the Worſhip paid to a Demon in a great number of Temples already erected thro' the Empire; theſe falſe Doctors diſtributed in all Places the ſmall Images that repreſented the croud of Spirits and Men that they had ranked among their Gods, and ſold them at a high Price.

This Superſtition increaſed in ſuch a manner, under the Emperors of the Dynaſty of *Tang*, that they gave the Miniſters of this Sect the honourable Title of *Tien ſſeë*, that is *heavenly Doctors*; the Founder of this Line erected a ſuperb Temple to *Lao kiun*, and *Hiuen tſong*, the ſixth Emperor of the ſame Dynaſty, cauſed his Statue to be carried in a pompous manner into the Palace.

The Succeſſors of the Head of this Sect are always honoured with the Dignity of Chief Mandarins, and they reſide in a Town of the Province of *Kiang ſi*, where they have a magnificent Palace: A great Concourſe of People flock thither from the neighbouring Provinces to get proper Remedies for their Diſeaſes, or to learn their Deſtiny, and what is to happen in the Remainder of their Lives, when they receive of the *Tien ſſeë* a Billet filled with Magical Characters, and go away well ſatisfied without complaining of the Sum they pay for this ſingular Favour.

But

But it was chiefly under the Government of the *Song* that the Doctors of this Sect were greatly ſtrengthned; *Tchin tſong* the third Emperor of this Dynaſty was ridiculouſly led away with their Tricks and Forgeries; theſe Impoſtors, during a dark Night, had hung up a Book on the principal Gate of the Imperial City, filled with Characters and Magical Forms of invoking Demons, and gave out that this Book was fallen from Heaven; the credulous Prince, with great Veneration, went on Foot to fetch it, and after receiving it with deep Humility carried it triumphantly into the Palace, and encloſed it in a gold Box, where it was carefully preſerved.

Theſe *Tao ſſeë* were the Perſons who introduced into the Empire the multitude of Spirits till then unknown, whom they revered as Deities independent of the Supreme Being, and to whom they gave the Name of *Chang ti*; they even deify'd ſome of the ancient Kings, and paid them divine Homage.

This abominable Sect in time became ſtill more formidable by the Protection of the Princes, and by the Paſſions of the Grandees whom it flatter'd, and by the Impreſſions of Wonder or Terror that it made upon the Minds of the People.

The Compacts of their Miniſters with Demons, the Lots which they caſt, the ſurpriſing Effects of their Magical Arts infatuated the Minds of the Multitude, and they are ſtill extremely prejudiced in their favour; theſe Impoſtors are generally called to heal Diſeaſes, and drive away the Demons.

They ſacrifice to this Spirit of Darkneſs three ſorts of Victims, a Hog, a Fiſh, and a Bird; they drive a Stake in the Earth as a ſort of a Charm, and trace upon Paper odd ſort of Figures, accompanying the Stroke of their Pencil with frightful Grimaces and horrible Cries.

Sometimes a great Number of profligate Fellows are ſold to theſe Miniſters of Iniquity, who follow the

Trade of Divination; tho' they have never ſeen the Perſon before who conſults them, they tell his Name and all the Circumſtances of his Family, where his Houſe ſtands, how many Children he has, their Names and Age, and a hundred other Particularities which are ſtrangely ſurpriſing to weak and credulous Minds, ſuch as the vulgar are among the *Chineſe*.

Some of theſe Conjurers, after they have made their Invocations, cauſe the Figures of the chief of their Sect, and of their Idols, to appear in the Air; formerly they could make a Pencil write of itſelf without any Body touching it, and that which was written upon Paper or Sand was the Anſwer which they deſired, or elſe they would cauſe all the People of the Houſe to paſs in Review in a large Veſſel of Water, and there they ſhew the Changes that ſhall happen in the Empire, and the imaginary Dignities to which thoſe ſhall be raiſed who embrace their Sect; in ſhort they pronounce myſterious Words without any Meaning, and place Charms in Houſes and on Men's Perſons: Nothing being more common than to hear theſe ſort of Stories, it is very likely that the greateſt part are only Illuſions, but it is not credible that all can be ſo, for there are in reality many Effects that ought to be attributed to the Power of Demons. *

Of the Sect of Fo, *or* Foë.

FOR the ſpace of 270 Years the Emperors of the Dynaſty of *Han* poſſeſſed the Imperial Throne, and about ſixty-five Years from the Birth of Chriſt the

* *The Thinking People among the* Chineſe *laugh at theſe Stories as ſo many Fictions.*

Emperor

Emperor *Ming ti* introduced a new Sect into *China* ſtill more dangerous than the former, and has made a much more rapid Progreſs.

This Prince happened to dream one Night, and among other things there occurred to his Mind a Sentence which *Confucius* often repeated, *viz. That the Moſt Holy was to be found in the Weſt*; upon this he ſent Ambaſſadors into the *Indies* to diſcover who this Saint was, and to ſeek for the true Law which he there taught; the Ambaſſadors ſuppoſed they had found him among the Worſhippers of the Idol *Fo* or *Foë*, and they tranſported this Idol into *China*, and with it the Fables wherewith the *Indian* Books were filled.

This Contagion, which began in the Court, ſoon got ground in the Provinces, and has ſpread thro' all the Empire, wherein Magick and Impiety had already made too great havock.

It is hard to ſay in what Part of the *Indies* this Idol was, and if the extraordinary things that its Diſciples relate of it are not ſo many Fables purpoſely invented, one would be apt to believe, with St. *Francis Xavier*, that he was rather a Demon than an ordinary Man.

They relate that he was born in that part of the *Indies* which the *Chineſe* call *Chung tien cho*, that his Father was the King of this Country, and that his Mother was called *Mo ye*, and died ſoon after he was born; when ſhe conceived ſhe almoſt conſtantly dreamed that ſhe had ſwallowed an Elephant, and hence ariſe the Honours that the Kings of the *Indies* pay to white Elephants, and often make War to gain poſſeſſion of this Animal.

Hardly, *ſay they*, was this Monſter ſeparated from his Mother, but he ſtood upright and walked ſeven Paces, pointing with one Hand to the Heaven, and the other to the Earth; nay he likewiſe ſpoke and pronounced diſtinctly theſe following Words, *There is*

none but myſelf in the Heaven or on the Earth that ought to be adored.

At the Age of Seventeen he married three Wives, and had a Son called by the *Chineſe Mo heou lo*; at the Age of Nineteen he forſook his Wives, and all earthly Cares, to retire into a ſolitary Place, and put himſelf under the guidance of four Philoſophers called by the *Indians*, *Joghi*; at Thirty he was wholly inſpired by the Divinity, and became *Fo* or Pagod, as the *Indians* call him, looking upon himſelf as a God; he then applied himſelf wholly to propagate his Doctrines, the Devil always helping him out at a dead Lift, for by his Aſſiſtance he did the moſt wonderful things, and by the novelty of his Miracles filled the People with Dread, and procured himſelf great Veneration; the *Chineſe* have deſcribed theſe Prodigies in ſeveral large Volumes, and repreſented them in ſeveral Cuts.

It is ſcarcely credible how many Diſciples this chimerical God gained, for they reckon eighty thouſand who were buſy in infecting all the Eaſt with his impious Tenets; the *Chineſe* call them *Ho chang*; the *Tartars*, *Lamas*; the *Siameſe*, *Talapoins*; the *Japaneſe*, or rather the *Europeans*, *Bonzes*: Among this great Number of Diſciples there were ten of greater Diſtinction as to Rank and Dignity, who publiſhed five thouſand Volumes in honour of their Maſter.

However this new God found himſelf mortal as well as the reſt of Mankind, for at the Age of ſeventy-nine the Weakneſs of his Body gave him notice of his approaching End, and then to crown all his Impieties he broached the Venom of Atheiſm.

He declared to his Diſciples that till that Moment he had made uſe of nothing but Parables, that his Diſcourſes were ſo many Enigmas, and that for more than forty Years he had concealed the Truth under figurative and metaphorical Expreſſions, but being about to leave them he would communicate his true Senti-

Sentiments, and reveal the Myſtery of his Doctrine: *Learn then*, ſaid he to them, *that the Principle of all things is Emptineſs and Nothing*; *from Nothing all things proceeded, and into Nothing all will return, and this is the end of all our Hopes*; but his Diſciples adhered only to his firſt Words, and their Doctrine is directly oppoſite to Atheiſm.

However the laſt Words of this Impoſtor laid the Foundation of that celebrated Diſtinction, which is made in his Doctrine into Exterior and Interior, of which I ſhall ſpeak hereafter: His Diſciples did not fail to diſperſe a great Number of Fables after his Death, and eaſily perſuaded a ſimple and credulous People that their Maſter had been born eight thouſand times, that his Soul had ſucceſſively paſſed thro' different Animals, and that he had appeared in the Figure of an Ape, a Dragon, an Elephant, *&c.*

This was plainly done with' a deſign to eſtabliſh the Worſhip of this pretended God under the ſhape of various Animals, and in reality theſe different Creatures, through which the Soul of *Fo* was ſaid to have paſſed, were worſhipped in ſeveral Places; the *Chineſe* themſelves built ſeveral Temples to all ſorts of Idols, and they multiplied exceedingly throughout the Empire.

Among the great Number of Diſciples that this chimerical Deity made, there was one more dear to him than all the reſt, to whom he truſted his greateſt Secrets, and charged him more particularly to propagate his Doctrine; he was called *Moo kia ye*; he commanded him not to amuſe himſelf with bringing Proofs and tedious Arguments to ſupport his Doctrine, but to put, in a plain manner, at the Head of his Works which he ſhould publiſh theſe Words, *It is thus that I have learned.*

This *Fo* ſpeaks, in one of his Books, of a Maſter more ancient than himſelf, called by the *Chineſe*, *Omi to*, whom the *Japaneſe*, by corruption of the Language,

have termed *Amida*; it was in the Kingdom of *Bengal* that this other Monſter appeared, and the Bonzes pretend that he attained to ſuch great Sanctity, and had ſuch great Merit, that it is ſufficient at preſent to invoke him to obtain Pardon for the greateſt Crimes; on this Account the *Chineſe* of this Sect are heard continually to pronounce theſe two Names, *O mi to*, *Fo*; they think that the Invocation of theſe pretended Deities purifies them in ſuch a manner that they may afterwards give a Looſe to all their Paſſions, being perſuaded that it will coſt them nothing but an Invocation to expiate their moſt enormous Crimes.

The laſt Words of *Fo*, when he was dying, gave riſe to a Sect of Atheiſts, but the greateſt part of the Bonzes could not lay aſide the Prejudices of their Education, and ſo perſevered in the firſt Errors their Maſters had taught.

There were others who endeavoured at a Reconciliation between them, by calling one the Exterior Doctrine, and the other the Interior; the firſt was more ſuitable to the Capacity of the People, and prepared their Minds to receive the ſecond, which was ſuitable to none but elevated Minds, and the better to convey their Thoughts they made uſe of the following Example:

The Exterior Doctrine, *ſay they*, is with relation to the Interior what the Frame is with reſpect to the Arch that is built upon it; for the Frame is only neceſſary to ſupport the Stones while the Arch is building, but as ſoon as it is finiſhed it becomes uſeleſs, and they take it to pieces; in the ſame manner the Exterior Doctrine is laid aſide as ſoon as the Interior is embraced.

What then is the Exterior Doctrine which contains the Principles of the Morality of the Bonzes, which they are very careful to inforce? They ſay there is great difference between Good and Evil; that after Death there will be Rewards for thoſe that have done well,

well, and Puniſhments for thoſe that have done evil; that there are Places appointed for the Souls of both, wherein they are fixed according to their Deſert; that the God *Fo* was born to ſave Mankind, and to direct thoſe to the Way of Salvation who had ſtrayed from it; that it was he who expiated their Sins, and procured them a happy Birth in the other World; that there are five Precepts to be obſerved, the firſt is, not to kill any living Creature; the ſecond is, not to take what belongs to others; the third prohibits Impurity, the fourth Lying, and the fifth Drinking of Wine.

But eſpecially they muſt not be wanting in certain charitable Works which they preſcribe: Uſe the Bonzes well, *ſay they*, and furniſh them with the Neceſſaries of Life; build their Monaſteries and Temples, that by their Prayers and the Penances that they impoſe for the Expiation of your Sins, you may be freed from the Puniſhments that are due. At the Funeral Obſequies of your Relations burn gilt and ſilver Paper, and Garments made of Silk, and this in the other World ſhall be changed into Gold, Silver, and real Habits: By this means your departed Relations will want nothing that is neceſſary, and will have wherewith to reconcile the eighteen Guardians of the Infernal Regions, who would be inexorable without theſe Bribes, and if you neglect theſe Commands you muſt expect nothing after Death but to become a Prey to the moſt cruel Torments, and your Soul, by a long Succeſſion of Tranſmigrations, ſhall paſs into the vileſt Animals, and you ſhall appear again in the Form of a Mule, a Horſe, a Dog, a Rat, or ſome other Creature ſtill more contemptible.

It is hard to conceive what an Influence the Dread of theſe Chimeras has over the Minds of the credulous and ſuperſtitious *Chineſe*; this will appear in a better Light from a Story that was related by *P. le Comte*, and which happened to himſelf when he lived in the Province of *Chen ſi*.

" They called me one Day to baptize a ſick Per-
" ſon, who was an old Man of ſeventy, and lived
" upon a ſmall Penſion given him by the Emperor:
" When I entred his Room, he ſaid, I am obliged to
" you, my Father, that you are going to deliver me
" from a heavy Puniſhment: That is not all, replied
" I, Baptiſm not only delivers Perſons from Hell,
" but conducts them to a Life of Bleſſedneſs. I do
" not comprehend, replied the ſick Perſon, what it is
" you ſay, and perhaps I have not ſufficiently ex-
" plained my ſelf; you know that for ſome time I
" have lived on the Emperor's Benevolence, and the
" Bonzes, who are well inſtructed in what paſſes in
" the next World, have aſſured me that out of Gra-
" titude I ſhould be obliged to ſerve him after Death,
" and that my Soul will infallibly paſs into a Poſt-
" Horſe to carry Diſpatches out of the Provinces to
" Court: For this reaſon they exhort me to perform
" my Duty well, when I ſhall have aſſumed my new
" Being, and to take care not to ſtumble, nor wince,
" nor bite, nor hurt any body; beſides they direct
" me to travel well, to eat little, to be patient, and
" by that means move the Compaſſion of the Deities,
" who often convert a good Beaſt into a Man of
" Quality, and make him a conſiderable Mandarin:
" I own, Father, that this Thought makes me ſhud-
" der, and I cannot think on it without trembling,
" I dream of it every Night, and ſometimes when I
" am aſleep I think my ſelf harneſſed, and ready to
" ſet out at the firſt Stroke of the Rider; I then
" wake in a ſweat, and under great Concern, not be-
" ing able to determine whether I am a Man or a
" Horſe; but alas! what will become of me when I
" ſhall be a Horſe in reality? This then, my Father,
" is the Reſolution that I am come to: They ſay that
" thoſe of your Religion are not ſubject to theſe Miſe-
" ries, that Men continue to be Men, and ſhall be
" the ſame in the next World as they are in this: I
" beſeech

" beſeech you to receive me among you, I know " that your Religion is hard to be obſerved, but if it " was ſtill more difficult I am ready to embrace it, " and whatever it coſt me I had rather be a Chri- " ſtian than become a Beaſt. This Diſcourſe and the " preſent Condition of the ſick Perſon excited my " Compaſſion, but reflecting afterwards that God " makes uſe of Simplicity and Ignorance to lead Men " to the Truth, I took occaſion to undeceive him in " his Errors, and to direct him in the Way of Salva- " tion; I gave him Inſtructions a long time, and at " length he believed, and I had the Conſolation to " ſee him die not only with the moſt rational Sen- " timents, but with all the Marks of a good Chri- " ſtian.

It is eaſy to ſee that if the *Chineſe* are the Dupes of a Doctrine ſo abſurd and ridiculous as the Tranſmigration of Souls, the Bonzes, who propagate it with ſo much Zeal, draw no ſmall Advantage from it: It is exceeding uſeful to ſupport all their deceitful Tricks by which they gain ſo many charitable Contributions, and enlarge their Revenues; having their Extraction from the Dregs of the People, and being maintained from their Infancy in an idle Profeſſion, they find this Doctrine proper to authoriſe the Artifices that they make uſe of to excite the Liberality of the People.

One may judge of this the better from the following Relation of *P. le Comte.*

" Two of theſe Bonzes, *ſaid he*, one Day perceiv- " ing, in the Court of a rich Peaſant, two or three " large Ducks proſtrating themſelves before the Door, " began to ſigh and weep bitterly; the good Wo- " man, who perceived them from her Chamber, " came out to learn the reaſon of their Grief: We " know, ſaid they, that the Souls of our Fathers have " paſſed into the Bodies of theſe Creatures, and the " Fear we are under that you ſhould kill them will " certainly

" certainly make us to die with Grief. I own, ſaid " the Woman, that we were determined to ſell them, " but ſince they are your Parents I promiſe to keep " them.

This was not what the Bonzes wanted, and therefore they added, " Perhaps your Husband will not be " ſo charitable as your ſelf, and you may reſt aſſured " that it will be fatal to us if any Accident happens " to them.

" In ſhort, after a great deal of Diſcourſe, the " good Woman was ſo moved with their ſeeming " Grief that ſhe gave them the Ducks to take care " of, which they took very reſpectfully after twenty " ſeveral Proteſtations, and the ſelf ſame Evening " made a Feaſt of them for their little Society.

Theſe ſort of People are diſperſed throughout the Empire, and are brought up to this Trade from their Infancy: Theſe Wretches, to preſerve their Sect, purchaſe Children of ſeven or eight Years old, of which they make young Bonzes, inſtructing them in their Myſteries fifteen or twenty Years; but they are generally very ignorant, and there are very few that underſtand the Doctrines of their own Sect.

All the Bonzes are not equally honourable, for they are of different Degrees, ſome are employed in collecting Alms, others, but their Number is ſmall, have gained the Knowledge of Books, and ſpeak politely, and their Buſineſs is to viſit the Learned, and to inſinuate themſelves into the good Graces of the Mandarins; there are likewiſe among them venerable old Men, who preſide over the Aſſemblies of Women, but theſe Aſſemblies are uncommon, and not uſed in many Places.

Tho' the Bonzes have not a regular Hierarchy, yet they have their Superiors, whom they call *Ta ho chang*, that is Great Bonzes, and this Rank to which they are raiſed greatly adds to the Reputation which they have acquired by their Age, Gravity, Meekneſs and Hypo-

Hypocriſy. There are in all Places Monaſteries of theſe Bonzes, but they are not all equally frequented by a Concourſe of People.

There are in every Province certain Mountains wherein there are Idol-Temples, which have greater Credit than the reſt; they go very far in Pilgrimage to theſe Temples, and the Pilgrims, when they are at the Foot of the Mountain, kneel down and proſtrate themſelves at every Step they take in aſcending up: Thoſe who cannot go on Pilgrimage deſire ſome of their Friends to purchaſe a large printed Sheet, mark'd with a certain Coin by the Bonzes: In the middle of the Sheet is the Figure of the God *Fo*, and upon his Garment and round about a great number of ſmall Circles; the Devotees have hung on his Neck and round his Arm a ſort of Bracelet, compoſed of a hundred middle-ſized Beads and eight large ones; on the top is a large Bead in the Shape of a Snuff-box; when they roll theſe Beads upon their Fingers they pronounce theſe myſterious Words, *O mi to Fo*, the Signification of which they themſelves don't underſtand: They make above a hundred Genuflexions, after which they draw one of theſe red Circles upon the Sheet of Paper.

They invite the Bonzes, from time to time, to come to the Temple to pray, and to ſeal and make authentick the number of Circles which they have drawn; they carry them in a pompous manner to Funerals in a little Box ſealed up by the Bonzes; this they call *Lou in*, that is a Paſport for travelling from this Life to the next: This Paſſport is not granted for nothing, for it generally coſts ſeveral Taëls; but, ſay they, there ought to be no Complaint of this Expence, becauſe they are ſure of a happy Voyage.

Among the Temples of theſe falſe Gods there are ſeveral famous for the Beauty and Magnificence of their Structure, and for the ſtrange Shapes of their Idols; there are ſome ſo monſtrous that the poor

Chineſe,

Chineſe, as ſoon as they ſee them, fall proſtrate on the Earth, and beat their Forehead ſeveral times againſt it out of fear and dread: As the Bonzes have no other view than to get Mony, and as whatever their Reputation may be, they are in reality nothing but a Collection of the Dregs of the Empire; they are well acquainted with the Art of Cringing before every body; they affect a Mildneſs, Complaiſance, Humility, and a Modeſty which deceive at firſt ſight: The *Chineſe*, who penetrate no farther than the outſide, take them for ſo many Saints, eſpecially when to this outſide Shew they join rigorous Faſting, and riſing ſeveral times in a Night to worſhip *Fo*, and ſeem to ſacrifice themſelves in ſome ſort for the publick Good.

With a deſign to appear very deſerving among the vulgar, and to gain a Compaſſion which excites their Liberality, they expoſe themſelves publickly in the Streets when they undergo their ſevere Penances; ſome will faſten their Neck and Feet to thick Chains above thirty Foot long, which they drag along the Street with a great deal of Pain; they ſtop at the Door of every Houſe, and ſay, You ſee how much it coſts us to expiate your Crimes, cannot you afford us ſome trifling Alms?

You ſee others in the Croſs-Streets, and moſt frequented Places, who make themſelves all over Blood by beating their Heads with all their Might againſt a great Stone; but among theſe ſort of Penances there is none more ſurprizing than that of a young Bonze, which is related by *P. le Comte* in the following manner:

" I met one Day in the middle of a Village a " young brisk Bonze who was mild, modeſt, and " very likely to ſucceed in asking Charity; he ſtood " upright in a cloſe Chair ſtuck all over on the in- " ſide with the ſharp Points of Nails, in ſuch a man- " ner that he could not ſtir without being wounded; " two Men that were hired carried him very ſlowly

" into

" into the Houſes, where he beſought the People to
" have Compaſſion on him.

" I am, ſaid he, ſhut up in this Chair for the Good
" of your Souls, and am reſolved never to go out
" till all the Nails are bought, [and they were above
" 2000] every Nail is worth Six-pence, and yet there
" is not one of them but what will become a Source
" of Happineſs in your Houſes; if you buy any
" you will perform an Act of heroick Virtue, and
" you will give an Alms not to the Bonzes but to
" the God *Fo*, to whoſe Honour we deſign to build a
" Temple.

" I then paſſed near the Place where he was, and
" as ſoon as the Bonze ſaw me he made me the ſame
" Compliment as the reſt: I told him he was very
" unhappy to give himſelf ſuch uſeleſs Torment in
" this World, and I counſelled him to leave his Pri-
" ſon, and go to the Temple of the true God to
" be inſtructed in heavenly Truths, and to ſubmit to
" a Penance leſs ſevere and more ſalutary.

" He replied very mildly, and without the leaſt
" Emotion, that he was obliged to me for my Ad-
" vice, but his Obligation would be greater if I
" would buy a dozen of his Nails, which would cer-
" tainly make me fortunate in my Journey.

" Here, ſaid he, turning himſelf on one Side,
" take theſe which upon the Faith of a Bonze are
" the beſt in my Chair, becauſe they give me the
" leaſt Pain, however they are all of the ſame Price:
" He pronounced theſe Words with an Air and
" Action, which on any other occaſion would have
" made me laugh, but then excited my Pity and
" Compaſſion.

The ſame Motive of getting Alms cauſes theſe Bonzes ſo conſtantly to make Viſits to all Perſons, as well poor as rich; they go in what number are deſired, and ſtay as long as they will, and when there are any Aſſemblies of Women, which is uncommon, unleſs

unleſs in ſome Places, they bring with them a Grand Bonze, who is diſtinguiſhed from the reſt by the Place that he takes, by the Reſpect the other Bonzes pay him, and by his Habit, which is different from thoſe of the other Bonzes.

Theſe Aſſemblies of the Ladies are a good Revenue for the Bonzes, for there are in every City ſeveral Societies of ten, fifteen, twenty Women more or leſs: They are commonly of a good Family, and advanced in Years, or elſe Widows, and conſequently have Mony to diſpoſe of: They are Superiors of the Society in their turns for one Year, and it is generally at the Superior's Houſe that the Aſſemblies are held, and that every thing may be done in order they all contribute a certain Sum of Mony for common Expences.

The Day on which the Aſſembly is held comes a Bonze, pretty well advanced in Years, who is Preſident, and ſings Anthems to *Fo:* The Devotees enter into the Conſort, and after they have ſeveral times cried *O mi to Fo*, and beaten very heartily ſome ſmall Kettles, they ſit at the Table and regale themſelves; but this is only the ordinary Ceremony.

On the more ſolemn Days they adorn the Houſe with ſeveral Idols placed in order by the Bonzes, and with ſeveral groteſque Paintings, which repreſent in divers manners the Torments of Hell; the Prayers and Feaſts laſt for ſeven Days; the Grand Bonze is aſſiſted by ſeveral other Bonzes, who join in the Conſort.

During theſe ſeven Days their principal care is to prepare and conſecrate Treaſures for the other World: To this purpoſe they build an Apartment with Paper painted and gilt, containing every part of a perfect Houſe; they fill this little Houſe with a great number of Paſteboard-Boxes painted and varniſh'd; in theſe Boxes are Ingots of Gold and Silver, or to ſpeak more properly of gilt Paper, of which there are

ſeveral

ſeveral hundreds, deſign'd to redeem them from the dreadful Puniſhments that the King of the Infernal Regions inflicts on thoſe who have nothing to give him; they put a Score by themſelves to bribe the Officers of the Tribunal of this King of Shadows; the reſt, as well as the Houſe, is for lodging, boarding and buying ſome Office in the other World: They ſhut up all theſe little Boxes with Padlocks of Paper, then they ſhut the Doors of the Paper-Houſe, and guard it careſully with Locks.

When the Perſon, who has been at this Expence, happens to die, they burn the Houſe firſt in a very ſerious manner, then they burn the Keys of the Houſe, and of the little Cheſts, that ſhe may be able to open them and take out the Gold and Silver, for they believe the gilt Paper will be turned into fine Silver and Gold, and ſuppoſe the King of the Infernal Regions [*Yen vang*] to be eaſily corrupted with this tempting Metal.

This Hope, joined to the oſtentatious Shew, makes ſuch an Impreſſion upon the Minds of theſe poor *Chineſe*, that nothing but an extraordinary Miracle of Grace can undeceive them; in a word the Exerciſe of Religion is perfectly free, and they celebrate this kind of Feaſts whenever they pleaſe, and you have nothing but good Words from all theſe Impoſtors, who promiſe long Life, great Honours for your Children, abundance of Riches in this World, and above all things exquiſite Happineſs in the next: Such are the Extravagancies wherewith theſe Impoſtors amuſe the Credulity of the People; they have acquired ſo great Authority over their Minds that there are Idols to be ſeen every where, which the blind *Chineſe* invoke inceſſantly, eſpecially in times of Sickneſs, when they are to go any Journey, or when they are in danger.

In the Voyage which *P. Fontaney* made from *Siam* to *China* in a *Chineſe* Veſſel, he was an Eye-Witneſs of

of all their Ceremonies, as ridiculous as ſuperſtitious. They had, *ſays he*, on the Poop of their Veſſel a ſmall Idol quite black with the Smoke of a Lamp, which burns continually to his Honour; before they ſat down to Dinner they offered him ſome of the Victuals deſigned for their own Repaſt; twice in a Day they threw into the Sea little *Gondolaes* made of Paper, to the end that being employed in over-ſetting thoſe ſmall Boats he might ſpare their own.

But if, notwithſtanding theſe Preſents and Offerings, the Waves were violently agitated by the Spirit, which, as they believe, governs them, they then burn a great many Feathers, whoſe Smoke and bad Smell infect the Air, and they pretend by this means to lay the Tempeſt, and to drive away the evil Demon at a great diſtance; but it was at the Sight of a Mountain, which they diſcovered as they paſſed the Channel of *Cochinchina*, and where they have built an Idol-Temple, that they out-did themſelves in their Superſtition.

After they had offered Victuals, lighted Wax-Candles, burnt Perfumes, thrown ſeveral Figures of gilt Paper into the Sea, and had proſtrated themſelves a great number of times, the Sailors prepared a ſmall Veſſel made of Boards, about four Foot long, with Maſts, Cords, Sails, Streamers, Compaſs, Rudder, Boat, Cannon, Proviſions, Merchandiſes, and even a Book of Accompts; they had diſpoſed upon the Quarter-deck, the Forecaſtle, and the Cords, as many ſmall Figures of painted Paper as there were Men in the Veſſel: They put this Machine upon a Raft, and lifted it up with ſeveral Ceremonies, carried it about the Veſſel with the Sound of a Drum and Copper-Baſons; a Sailor habited like a Bonze was at the Head of the Proceſſion, fencing with a long Staff, and ſhouting as loud as poſſible; then they let it deſcend ſlowly into the Sea, and followed it with their Eyes as far as they could ſee; after which this pretended Bonze went to the very higheſt part of the Stern,

where

where he continued his Shouts, and wiſhed it a happy Voyage.

As there are Aſſemblies of Women where the Bonzes preſide, there are likewiſe Aſſemblies of Men, which they call Faſters; every Aſſembly has its Superior, who is as it were Maſter of the reſt, and who has under him a great number of Diſciples called *Tou ti*, to whom they give the Name of *Sſeë fou*, which is as much as to ſay, Doctor Father.

When they are induſtrious, and have gained any Reputation, they eaſily attain this Office; they preſerve in a Family ſome old Manuſcript, which has paſſed from Father to Son for ſeveral Generations; this Book is full of impious Prayers which no body underſtands, and there is none but the Head of the Family can repeat them; ſometimes theſe Prayers are followed with ſurpriſing Effects, and there needs nothing elſe to raiſe a Man to the Quality of *Sſeë fou*, and to gain a great number of Diſciples: The Days on which the Aſſemblies are held all the Diſciples have notice to appear, and no Perſon dares ſtay away; the Superior is placed in the bottom of the Hall, about the middle; every one proſtrates himſelf before him, and then place themſelves to the Right and the Left in two Lines; when the time is come they recite theſe ſecret and impious Prayers, and make an end by placing themſelves at the Table, and plunging themſelves into all manner of Exceſs, for nothing can be more pleaſant than theſe *Chineſe* Faſters; to ſay the truth they deny themſelves all their Life the uſe of Fleſh, Fiſh, Wine, Onions, Garlick, and every thing that heats, but they know how to make themſelves amends with other Proviſions, and eſpecially with the liberty of eating as often as they pleaſe.

We are not to ſuppoſe that this ſort of Abſtinence is any great trouble to a *Chineſe*, for there are great numbers who do not profeſs the Art of Faſting, and

yet are contented with Rice and Herbs for their Food, being not able to purchaſe Fleſh.

When once they have attained the Degree of *Sſeë fou*, and have gained a great number of Diſciples, the ſhare that every Diſciple is obliged to pay on the Days of meeting amounts to a conſiderable Sum in the ſpace of a Year.

In ſhort there are no Stratagems, nor ridiculous Inventions, which theſe Miniſters of Satan have not recourſe to, to keep their Followers entirely devoted to the God *Fo*, and to alienate them from the Preachers of the Goſpel; but be this as it will what has been mentioned hitherto is nothing but the Exterior Doctrine of *Fo* taught by the Bonzes, and adjuſted to the Artifices which they make uſe of to impoſe on the Credulity of the People: As to the Interior Doctrine very few are allowed to be acquainted with its Myſteries, the Body of the Bonzes in general are thought to be too ſtupid to partake thereof; for thoſe who are initiated muſt have a ſublime Genius, that they may be capable of attaining the higheſt Perfection.

This Interior Doctrine is the ſame that was taught by *Fo* in the laſt Moments of his Life, and which his Diſciples, whom he truſted moſt, have taken care to explain and propagate: We need do nothing more than mention this ridiculous Syſtem, to ſhew how far the Folly of Mankind will lead thoſe who give way to ſuch like Extravagancies.

They teach that a *Vacuum* or Nothing is the Principle of all things, that from this our firſt Parents had their Original, and to this they returned after their Death; that the *Vacuum* is that which conſtitutes our Being and Subſtance; that it is from Nothing, and the mixture of the Elements, that all things are produced, and to which they all return; that all Beings differ from one another only by their Shape and Qualities, in the ſame manner as Snow, Ice, and Hail differ from

from each other; and in the ſame manner as they make a Man, a Lion, or ſome other Creature of the ſame Metal, which loſing their Shapes and Qualities become again the ſame uniform Maſs.

Thus they ſay all Beings, as well animate as inanimate, tho' differing in their Qualities and Figures, are only the ſame thing proceeding from the ſame Principle; this Principle is a moſt admirable thing, exceeding pure, free from all Alteration, very fine, ſimple, and by its Simplicity is the Perfection of all Beings; in ſhort it is very perfect, and conſtantly at reſt, without Energy, Power, or Underſtanding, nay more its Eſſence conſiſts in being without Underſtanding, without Action, without Deſires; to live happy we muſt continually ſtrive by Meditation, and frequent Victories over ourſelves, to become like this *Principium*, and to this end accuſtom ourſelves to do nothing, to deſire nothing, to perceive nothing, to think on nothing; there is no Diſpute about Vices or Virtues, Rewards or Puniſhments, Providence and the Immortality of the Soul; all Holineſs conſiſts in ceaſing to be, and to be ſwallowed up by Nothing; the nearer we approach to the nature of a Stone, or the Trunk of a Tree, the more perfect we are; in ſhort it is in Indolence and Inactivity, in a Ceſſation of all Paſſions, in a Privation of every Motion of the Body, in an Annihilation of all the Faculties of the Soul, and in the general Suſpenſion of all Thought, that Virtue and Happineſs conſiſt; when a Man has once attained this happy State he will then meet with no further Viciſſitudes and Tranſmigrations, he has nothing to fear for the future, becauſe properly ſpeaking he is Nothing; or if he is any thing he is Happy, and to ſay every thing in one word he is perfectly like the God *Fo*.

This Doctrine is not without its Followers even at Court, where it was embraced by ſome Grandees: The Emperor *Kao tſong* was ſo bewitch'd with it,

that he reſign'd the Government of the Empire to his adopted Son, that he might entirely addict himſelf to theſe ſtupid and ſenſeleſs Meditations.

However the greateſt part of the Learned have oppoſed this Sect, and among others a famous *Colao* called *Poei guei*, a zealous Diſciple of *Confucius*; they attack'd it with all their might, proving that this Apathy, or rather this monſtrous Stupidity, overturned all Morality and Civil Society; that Man is raiſed only above other Beings by his thinking and reaſoning Faculties, and by his Application to the Knowledge and Practice of Virtue; that to aſpire after this fooliſh Inactivity is renouncing the moſt eſſential Duties, aboliſhing the neceſſary Relation of Father and Son, Husband and Wife, Prince and Subject, and that if this Doctrine was follow'd it would reduce all the Members of a State to a Condition much inferior to that of Beaſts.

Thus *China* is become a Prey to all ſorts of ridiculous and extravagant Opinions; and though ſome of the Learned oppoſe theſe Sects, and treat them as Hereſies, and have ſometimes inclined the Court to extirpate them throughout the Empire, yet ſuch Inclinations have been attended with no Effect, for hitherto they have been tolerated, either through fear of exciting Commotions among the People, or becauſe they have had ſecret Favourers and Protectors among the Learned themſelves; ſo that all that they ever do is to condemn Hereſy in general, which is put in practice every Year at *Peking*.

It is this monſtrous heap of Superſtitions, Magick, Idolatry and Atheiſm, that, having very early infected the Minds of ſome of the Learned, has ſpawn'd a Sect which is embraced in the room of Religion or Philoſophy, for it is difficult to give it a true Title, nor perhaps do they know what to call it themſelves.

Of the Sect of ſome of the Learned of theſe later Times.

THE modern Doctors, who are Authors of a new Doctrine, by which they pretend to explain whatever is obſcure in the ancient Books, appeared under the Reign of the nineteenth Family of *Song*, above a thouſand Years after Idolatry had got footing in *China:* The Troubles that the different Sects, and the Wars cauſed in the Empire, have intirely baniſh'd from it the love of the Sciences, and introduced Ignorance and Corruption of Manners, which have been predominant there for many Ages.

There were then found but few Doctors who were capable of rouſing Mens Minds from ſo general a Lethargy, but the Taſte the Imperial Family of *Song* had for the ancient Books reviv'd, by little and little, an Emulation for Learning; there appeared among the principal Mandarins Men of Genius and Spirit, who undertook to explain not only the ancient Canonical Books, but the Interpretation made thereon by *Confucius*, by *Mencius* his Diſciple, and other celebrated Authors.

About the Year 1070 was the time that theſe Interpreters appeared, who gain'd a great Reputation; the moſt famous were *Tchu tſe* and *Tching tſe*, who publiſh'd their Works under the Reign of the ſixth Prince of the Family of *Song*; *Tchu hi* diſtinguiſh'd himſelf ſo greatly by his Capacity, that they rever'd him as the Prince of Learning: Though theſe Authors have been had in eſteem for theſe five or ſix hundred Years paſt, yet they are ſtill look'd upon as modern Authors, eſpecially when compared with the ancient Interpreters, who lived fifteen Ages before them.

In a word about the Year of our Lord 1400 the Emperor *Yong lo* made choice of forty-two of the moſt skilful Doctors, whom he commanded to reduce the Doctrine into one Body, and to take eſpecial notice of the Commentaries of *Tchu tſe* and *Tching tſe*, who flouriſh'd under the Reign of the Family of *Song*.

Theſe Mandarins apply'd themſelves to this Work, and beſides their Interpretation of the Canonical Books, and of the Works of *Confucius* and *Mencius*, they compoſed another containing twenty Volumes, and gave it the Title of *Sing li ta tſuen*, that is, *Of Nature* or *Natural Philoſophy:* They follow'd, according to their Orders, the Doctrines of theſe two Writers, and that they might not ſeem to abandon the Senſe and Doctrine of ancient Books, ſo much eſteemed in the Empire, they endeavoured by falſe Interpretation, and by wreſting the Meaning, to make them ſpeak their own Sentiments.

The Authority of the Emperor, the Reputation of the Mandarins, their ingenious and polite Style, the new Method of handling the Subject, their Boaſt of underſtanding the ancient Books, gave a Reputation to their Works, and many of the Learned were gain'd over thereby.

Theſe new Doctors pretended that their Doctrine was founded on the moſt ancient of the *Chineſe* Books, but their Explanations were very obſcure, and full of equivocal Expreſſions, that made it ſeem as tho' they were afraid of rejecting the old Doctrines, and yet in reality what they advanced was entirely new: The following is a Sketch of their Syſtem, which it is hard to make Senſe of, and perhaps the Inventers themſelves had no clear Notions of what they had written.

They give the firſt Principle of all things the Name of *Tai ki*, which they ſay is impoſſible to be explain'd, being ſeparated from Imperfections of Matter, and therefore can have no Appellation agree-

able

able to its Nature: However they compare it to the Ridge of a Houſe, which ſerves to unite the Roof; to the Root of a Tree, to the Axletree of a Chariot, to a Hinge on which all things turn; and they affirm it to be the Baſis, the Pillar, and the Foundation of all things: It is not, *ſay they*, a chimerical Being, like to the *Vacuum* of the Bonzes; but it is a real Being which had Exiſtence before all things, and yet is not diſtinguiſhable from them, being the ſame thing with the Perfect and the Imperfect, the Heaven, the Earth, and the five Elements, inſomuch that every thing may in a Senſe be called *Tai ki*.

They ſay likewiſe that we ought to conſider of it as a thing immoveable and at reſt; when it moves it produces a *Yang*, which is a perfect, ſubtile, active Matter, and is in continual motion; when it is at reſt it produces *Yn*, a Matter groſs, imperfect, and without motion: This is ſomething like a Man who, while he is at reſt, profoundly meditates upon a Subject, and who proceeds from Reſt to Motion when he has explain'd what he meditated upon: From the Mixture of theſe two ſorts of Matter ariſe the five Elements, which by their Union and Temperament produce different Beings, and diſtinguiſh one thing from another: Hence ariſe the continual Viciſſitudes of the Parts of the Univerſe, the Motion of the Stars, the Repoſe of the Earth, the Fruitfulneſs or Sterility of the Plains: They add that this Matter, or rather this Virtue inherent in Matter, produces, orders and preſerves all parts of the Univerſe; that it is the Cauſe of all the Changes, and yet is ignorant of its own regular Operations.

However nothing is more ſurprizing than to read of the Perfections that theſe modern Commentators attribute to *Tai ki:* They ſay its Extenſion is infinite, its Nature pure and perfect, Duration without Beginning and without End: It is the Idea, the Model, and the Source of all things, and the Eſſence of

all other Beings: In ſhort in ſome places they ſpeak of it as of an animated Being, and give it the Name of Soul and Spirit, and look upon it as the Supreme Underſtanding, but when they would reconcile theſe Notions to the ancient Books they fall into the moſt manifeſt Contradictions.

To the ſame Being, which they call *Tai ki*, they likewiſe give the Name of *Li*, and this, they ſay farther, join'd to Matter is the Compoſition of all Natural Bodies, and ſpecificates and diſtinguiſhes one thing from another; their Method of Reaſoning is as follows: You make out of a piece of Wood a Stool or a Table, but the *Li* gives the Wood the Form of the Table or Stool, and when they are broke the *Li* of neither ſubſiſts any longer.

Their Reaſonings in Points of Morality are the ſame; they call *Li* that which eſtabliſhes the reciprocal Duty between the Prince and the Subject, the Father and the Son, the Husband and the Wife; they give likewiſe the Name of *Li* to the Soul, becauſe it informs the Body, and when it ceaſes to inform it the *Li* is ſaid to be deſtroy'd; in the ſame manner, *ſay they*, as Ice diſſolved by Heat loſes the *Li* whereby it became Ice, and reaſſumes its Fluidity and Natural Being.

In ſhort when they have diſputed in this unintelligible manner concerning the Nature of *Tai ki* and *Li*, they neceſſarily fall into Atheiſm, becauſe they exclude every efficient ſupernatural Cauſe, and admit no other Principle than an inanimate Virtue or Energy united to the Matter, to which they give the Name of *Li* or *Tai ki*.

But they find themſelves moſt embarraſs'd when they would fain elude the great number of plain Texts, in the ancient Books, which ſpeak of Spirits, of Juſtice, of the Providence of a Supreme Being, and the Knowledge which he has of the Secrets of Mens Hearts, *&c.* for when they endeavour to explain them

them in their own groſs manner they are certain to fall into freſh Contradictions, deſtroying in one place what they eſtabliſh in another.

However if we may credit the Teſtimony of a great number of Miſſionaries, who have ſpent the chief part of their Lives in the Empire, and who have gain'd an exact Knowledge of the *Chineſe* Affairs by means of ſtudying their Books, and converſing with Men of the greateſt Repute for Knowledge among them, the truly Learned have not given way to theſe mad Notions, but have adhered ſtrictly to the Text of the ancient Books, without regarding the extravagant Opinions of modern Commentators.

So that the Sect of the Learned may very properly be ſaid to be of two Claſſes.

The firſt are thoſe who pay little regard to the Commentaries of the Moderns, but have the ſame Notion of the Supreme Being, the Author of the Univerſe, as the old *Chineſe*, that is the *Chineſe* who have lived ſince *Fo hi*, and before the time of theſe new Commentators.

The ſecond are thoſe who, neglecting the Text, ſeek the Senſe of the ancient Doctrine in the Gloſſes of the new Commentators, and adhering, like them, to a new Philoſophy are deſirous of gaining a Reputation from their confuſed and dark Notions; they are willing to perſuade People that they are able to explain the manner of the Production and Government of the World by material Cauſes, and yet they would ſtill be thought the true Diſciples of *Confucius*.

But that I may act the part of a faithful Hiſtorian, I cannot deny that ſome of the Miſſionaries have been perſuaded that all the Learned in the Empire are no better than ſo many Atheiſts, and that whatever Declarations the Emperor *Cang hi* and others have made to the contrary, have been the Effects of mere Complaiſance, or downright Diſſimulation; for tho' the abovemention'd Prince aver'd that it was not to the

the viſible and material Heaven that he offer'd Sacrifice, but to the Lord and Creator of Heaven and Earth, and all things, he might mean the Root and Origin of all things, which is nothing elſe but the *Li* or Celeſtial Virtue inherent in Matter, which is, according to the *Chineſe* Atheiſts, the Principle of all things.

Beſides when we read in their Books, or hear the *Chineſe* affirm, That Life and Death, Poverty and Riches, and all Events in general, depend on *Tien* or Heaven; that nothing is done but by his Orders, that he rewards the Good and puniſhes the Wicked, that he cannot be deceiv'd, that he ſees all things, hears all things, and knows all things, that he penetrates the ſecret Receſſes of the Heart, that he hears the Complaints of the Good and Virtuous, and grants their Petitions, *&c.* All theſe Expreſſions, according to them, ought to be look'd upon as metaphorical, by which they would have the People underſtand that all things happen as if in reality Heaven was an intelligent Being.

In ſhort they pretend that as the Stoicks aſcribed the variety of Events to fatal Neceſſity, in like manner the Learned among the *Chineſe* attribute to Heaven, and the Influence thereof, Good and Evil, Rewards and Puniſhments, the Revolutions of States and Kingdoms; and, in a word, all ſorts of Events, whether happy or unhappy that we ſee in the World.

Thus having related the Sentiments of skilful Perſons, who have made it their Buſineſs to ſtudy the *Chineſe* Affairs, I muſt not forget a particular ſort among the Learned of this Nation, who have compoſed a Syſtem of their own from all the different Sects, and have endeavoured to reconcile all together.

As the Study of Letters is the Road to the higheſt Dignities, and as it is open to Perſons of all degrees, there

there muſt needs be many of mean Extraction, who have been brought up in Idolatry, and when they become Mandarins, either through the Prejudice of their Education, or a publick Complaiſance to the People, and to maintain the publick Tranquillity, ſeem to adopt the Opinions of every different Sect, and the rather becauſe the *Chineſe* of all Ranks ſeldom look any farther than the preſent Life: The Mandarins, who are generally the living Deities of the Country, have ſeldom any other God but their Fortune, and as it is ſubject to ſeveral troubleſome Turns their principal Care is to avoid theſe Misfortunes, and to keep themſelves ſafe in their Poſts. The Students, who may be look'd upon as the leſſer Nobility, have nothing at heart but a certain Honour, which conſiſts in ſucceeding in their Examinations, and in raiſing themſelves to the higheſt Degree. The Merchants think of nothing, from Morning to Night, but their Buſineſs; and the reſt of the People are intirely taken up in procuring a Livelihood, that is a ſmall quantity of Rice and Pulſe: In this manner is the Time of all the *Chineſe* taken up.

The Learned, of whom I am ſpeaking, are as forward as the reſt in declaiming againſt falſe Sects, but Experience ſhews that they are as much Slaves to *Fo* as the Vulgar themſelves; their Wives, who are ſtrongly attach'd to Idols, have a kind of an Altar in the moſt honourable part of their Houſes, whereon they place a Company of Images finely gilt; and here, whether out of Complaiſance, or otherwiſe, theſe pretended Diſciples of *Confucius* often bow the Knee.

The extreme Ignorance of the Nation greatly contributes to the readineſs wherewith theſe *Chineſe* Doctors, as well as the Vulgar, fall into the moſt ridiculous Superſtitions; but this Ignorance has no relation to their Skill in carrying on Buſineſs, for in this they generally exceed the *Europeans*; nor does it reſpect

ſpect their Laws of Government, for no People in the World have better; nor yet does it regard their Moral Philoſophy, for their Books are full of wiſe Maxims if they would but put them in practice: But their moſt skilful Doctors are ignorant of all other parts of Philoſophy, for they know not how to reaſon juſtly on the Effects of Nature concerning their Souls, or the Supreme Being, for theſe things take up but little of their Thoughts; nor do they much concern themſelves about the Neceſſity of Religion, or their State after Death: However there is no Nation in the World more addicted to Study, but then they ſpend their younger Years in learning to read, and the remainder of their Lives is taken up either in the Duties of their Function, or in compoſing Academical Diſcourſes.

This groſs Ignorance of Nature makes great numbers attribute the moſt common Accident to ſome Evil Genius, but this is chiefly among the common People, eſpecially among the Women, and they endeavour to appeaſe it by impious and ridiculous Ceremonies; ſometimes they pay Homage to ſome Idol, or rather to the Demon belonging thereto; ſometimes to ſome high Mountain or great Tree, or an imaginary Dragon which they ſuppoſe in the Sky or at the bottom of the Sea; or elſe, which is ſtill more extravagant, to the Quinteſſence of ſome Animal, for inſtance a Fox, an Ape, a Tortoiſe, a Frog, *&c.*

They affirm that theſe Animals, after they have liv'd ſome time, have the Power of purifying their Eſſence, and of diveſting themſelves of whatever is groſs and earthly, and this refin'd part which remains is that which troubles the Imagination of Men and Women; but of all a Fox thus purify'd is the moſt dreadful.

There are three other things that contribute greatly to keep them in Ignorance.

The

The firſt is what the *Chineſe* call *Souan Ming*, *Telling of Fortunes*; the Country is full of a ſort of People who pretend to be skilful in reading the Deſtinies of Mankind; they are generally blind, and go from Houſe to Houſe playing on a kind of *Theorboe*, and will give a Specimen of their Skill for about a Halfpenny; it is ſurpriſing to hear their extravagant Fancies about the Letters of the Year, Day, Month and Hour of a Perſon's Birth; they will predict the general Misfortunes that attend you, but are very particular in promiſing Riches and Honours, and great Succeſs in Trade or Study; they will acquaint you with the Cauſe of your own Diſtemper, or that of your Children, and the reaſon of your Father's or Mother's Death, which they always pretend is owing to ſome Idol that you have offended, and muſt appeaſe; if what they have foretold comes to paſs by mere chance, then they are confirm'd in their Errors; but if the contrary happens they are ſatisfied with ſaying, *that this Man did not underſtand his Buſineſs.*

The ſecond thing is drawing the Lots called *Pa coua*; there are ſeveral manners of drawing them, but the moſt common is to go before an Idol and burn certain Perfumes, knocking the Forehead ſeveral times againſt the Ground; there is alſo near the Idol a Box full of flat Sticks, one whereof they let fall at a venture, on which there are Enigmatical Characters written, the Senſe of which is explain'd by the Bonze who preſides over the Ceremony, or elſe they conſult an old Writing which is ſtuck againſt the Wall, by which they find out the Conjuration; this is commonly put in practice when they undertake any Affair of moment, or are going any Journey, or are about marrying their Children, and upon a hundred other Occaſions, that they may meet with a fortunate Day and happy Succeſs.

But the third thing is moſt ridiculous of all, and what the *Chineſe* are moſt infatuated with; they call it

it *Fong choui*, that is *The Wind and Water*, and they mean by that the happy or unhappy Situation of a Houſe, and eſpecially of a Burying-place; if by chance a Neighbour builds Houſes in a contrary Situation to your own, and one of the Corners of his is oppoſite to the Side of yours, it is ſufficient to make you believe that all is loſt, and it begets a Hatred that cannot be extinguiſh'd as long as the new Houſe ſtands, and is an Affair that may be brought before the Mandarin; but if there happens to be no other Remedy, you muſt ſet up a Dragon, or ſome other Monſter, made of baked Clay, on the middle of your Roof; the earthen Dragon muſt give a terrible Look againſt the fatal Corner, and open a dreadful Mouth as it were to ſwallow up the evil *Fong choui*, that is *the bad Air*, and then you will be a little more ſecure.

This was the Method that was taken by the Governor of *Hien tchang* to defend himſelf againſt the Jeſuit's Church, which is built upon an Eminence, and overlooks his Palace in the Bottom; he had likewiſe the Precaution to turn the Apartments of his Palace a little more oblique, and raiſed about two hundred Paces from the Church a kind of a Gatehouſe three Stories high to ſtave off the Influence of the *Tien tchu tang*, that is *The Church of the Lord of Heaven*.

Many other things might be related with regard to the Situation of a Houſe, the Place of the Door, and the Day and Manner of building the Oven for Rice; but that wherein the *Fong choui* triumphs moſt are the Tombs and Sepulchres of the Dead: There are a ſort of Impoſtors, whoſe Buſineſs it is to find out a fortunate Hill or Mountain for this purpoſe, and when they have determined, by their juggling Tricks, which is ſo no Sum of Mony is thought too great for the Purchaſe of it.

The

The *Chineſe* look upon the *Fong choui* as ſomething, in a ſenſe, more precious than Life itſelf, becauſe they are perſuaded that the Happineſs or Unhappineſs of Life depends upon this ridiculous Chimera; ſo that if any Perſon has greater Talents and Capacity than the reſt of Mankind, if he attains his Doctor's Degree early, or is raiſed to a Mandrinate, if he has ſeveral Children, or lives to a good old Age, or ſucceeds in Trade, it is neither his Wit, Skill, or Probity that is the Cauſe, it is his Houſe happily ſituated, it is the Sepulchre of his Anceſtors that has an admirable *Fong choui*.

Of the Skill of the Chineſe *in the* SCIENCES.

WHEN we caſt our Eyes on the great number of Libraries in *China* magnificently built, finely adorn'd, and enrich'd with a prodigious Collection of Books; when we conſider the vaſt number of their Doctors and Colleges eſtabliſhed in all the Cities of the Empire, their Obſervatories, and their conſtant Application to watch the courſe of the Stars, and when we farther reflect that by Study alone the higheſt Dignities are attained, and that Men are generally prefer'd in proportion to their Abilities; that according to the Laws of the Empire the Learned only have, for above four thouſand Years, been Governors of Cities and Provinces, and have enjoy'd all the Offices about the Court, one would be tempted to believe, that of all the Nations in the World *China* muſt be the moſt knowing and moſt learned.

However a ſmall acquaintance with them will ſoon undeceive one; for tho' it muſt be acknowledg'd that the *Chineſe* have a great deal of Wit, yet it is not an inventive, ſearching, penetrating Wit, nor have they

they brought to perfection any of the ſpeculative Sciences which require Subtilty and Penetration.

Yet I am not willing to find fault with their Capacity, ſince it is very plain that they ſucceed in other things which require as great a Genius and as deep a Penetration as the ſpeculative Sciences; but there are two principal Obſtacles which hinder their Progreſs in theſe kind of Sciences; 1. There is nothing within or without the Empire to ſtir up their Emulation: 2. Thoſe who are able to diſtinguiſh themſelves therein have no Reward to expect for their Labour.

The chief and only way that leads to Riches, Honours, and Offices, is the Study of the Canonical Books, Hiſtory, the Laws and Morality; it is to learn to write in a polite manner, in Terms ſuitable to the Subject treated upon; by this means the Degree of Doctor is obtained, and when that is over they are poſſeſſed of ſuch Honour and Credit that the Conveniencies of Life follow ſoon after, becauſe then they are ſure to have a Government in a ſhort time; even thoſe who wait for this Poſt, when they return into their Provinces, are greatly reſpected by the Mandarin of the Place, their Family is protected from vexatious Moleſtations, and they there enjoy a great many Privileges.

But as there is nothing like this to hope for by thoſe who apply themſelves to the ſpeculative Sciences, and as the Study of them is not the Road to Affluence and Honours, it is no wonder that theſe ſort of abſtracted Sciences ſhould be neglected by the *Chineſe*.

Of the Chineſe LOGICK.

LOGICK, which is ſo greatly refined in *Europe*, in *China* is void of all Precepts; they have invented no Rules to bring Argumentation to Perfection, for they know not how to define, divide, or draw Conſequences; they follow nothing but the natural

tural Light of Reaſon; it is by this alone, and without any Aſſiſtance from Art, that they compare ſeveral Ideas together, and draw Conſequences ſufficiently juſt.

Of their RHETORICK.

THEIR Rhetorick is, in like manner, intirely natural, they being little acquainted with proper Rules to adorn and embelliſh a Diſcourſe; and yet they are not abſolutely without, Imitation generally ſerving them in the room of Precepts; they are ſatisfied with reading the moſt eloquent Pieces, and obſerve the Strokes that are moſt likely to affect the Mind, and make ſuch an Impreſſion as they deſire; 'tis after theſe Models that they copy when they compoſe any ſet Diſcourſe.

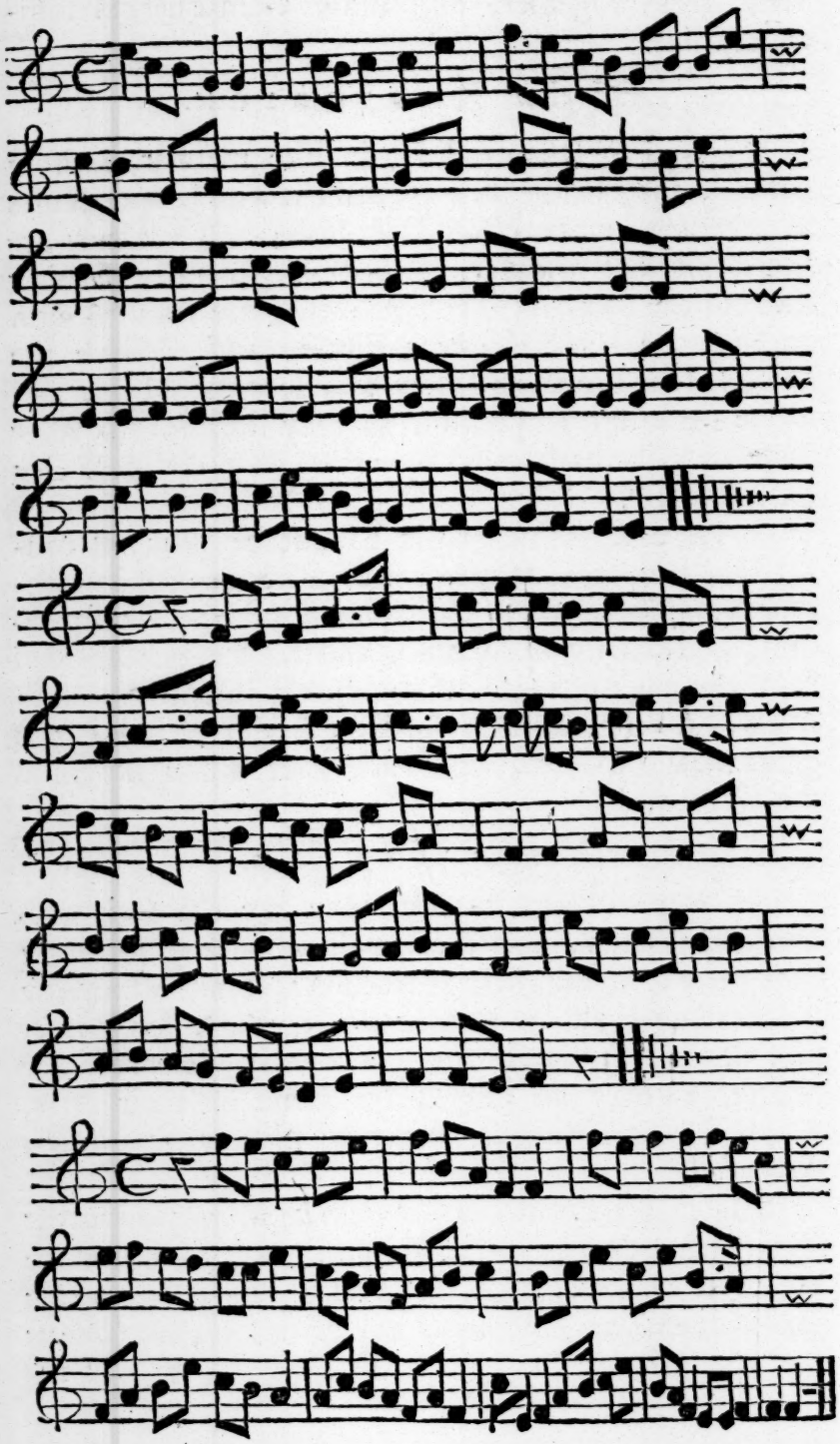
As for other things their Eloquence does not conſiſt in a proper Arrangement of Periods, but in lively Expreſſions, noble Metaphors, in bold Compariſons, and chiefly in Maxims and Sentences extracted from the ancient Sages, who expreſs themſelves in a lively, conciſe, and myſterious Style, containing a great deal of Senſe, and variety of Thoughts in a few Words.

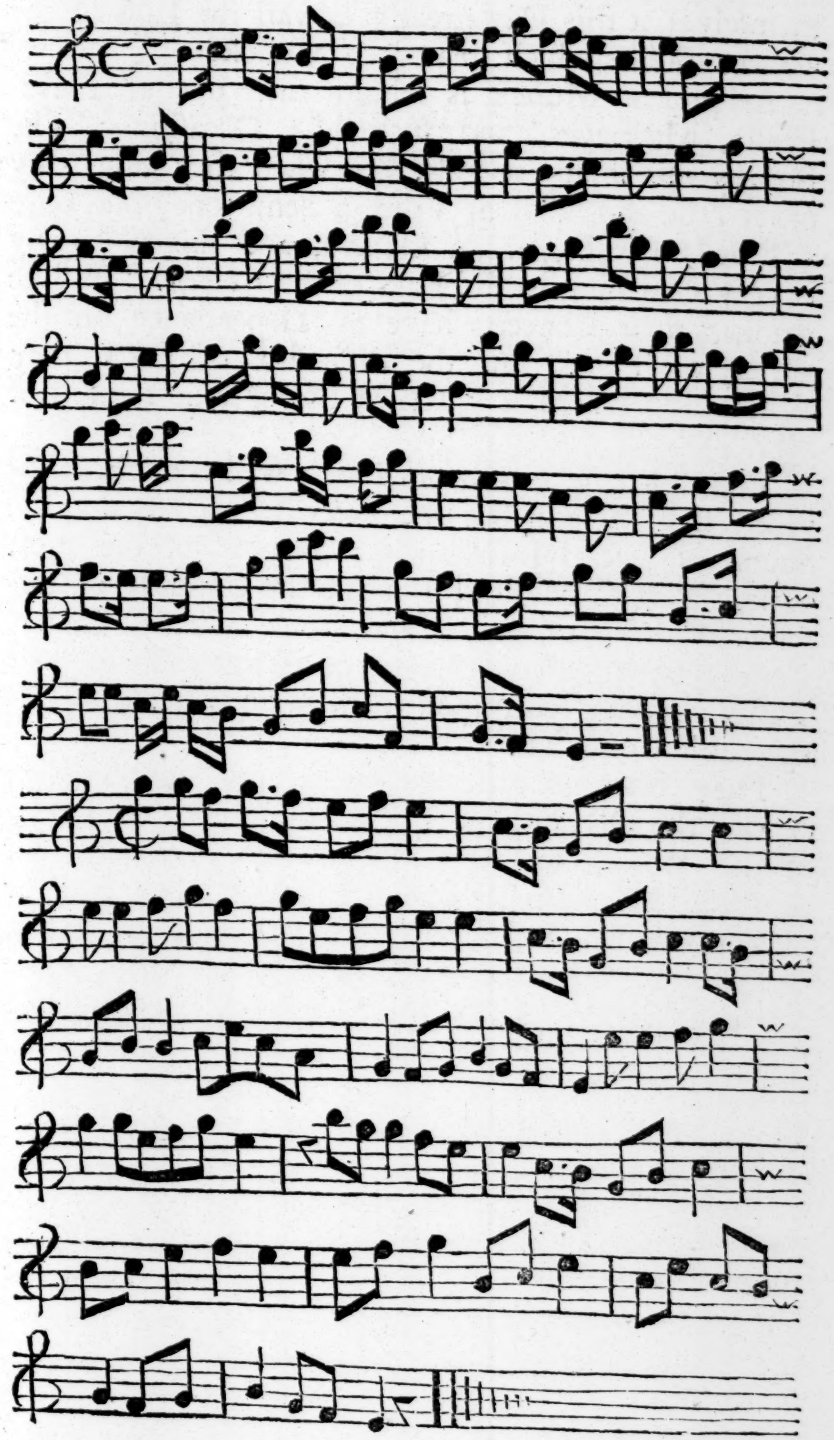
Of their MUSICK.

IF you will credit them they are the firſt who invented Muſick, and they boaſt of having formerly brought it to the higheſt Perfection: If what they ſay is true they muſt be greatly degenerated, for it is at preſent ſo imperfect that it hardly deſerves the Name, as may be judged by ſome of their Airs, which I have pricked down to give ſome Notion thereof.

It is true that in former times it was in great eſteem, and *Confucius* himſelf undertook to introduce Precepts concerning it in every Province, whoſe Government he was intruſted with: The *Chineſe*

CHINESE AIRS.





themſelves at this Day greatly bewail the Loſs of the ancient Books which treated of Muſick.

At preſent Muſick is ſeldom uſed but at Plays, Feaſts, Marriages, and ſuch like Occaſions: The Bonzes uſe it at Funerals, but when they ſing they never raiſe and fall their Voice a Semi-tone, but only a Third, a Fifth, or an Octave, and this Harmony is very charming to the Ears of the *Chineſe*. In like manner their Concerts have no Dependance on the variety of Tones, nor the difference of Parts, they all ſing the Air as is practiſed throughout the reſt of *Aſia*.

They like the *European* Muſick well enough, provided that there is but one Voice to accompany the Sound of ſeveral Inſtruments: But as for the moſt curious Part of Muſick, I mean the Contraſt of different Voices, of grave and acute Sounds, Diëſes, Fugues, Syncopes, they are not at all agreeable to their Taſte, for they look upon them as no better than diſagreeable Confuſion.

They have no muſical Notes, nor any Sign to denote the Diverſity of Tones, the raiſing or falling of the Voice, and the reſt of the Variations that conſtitute Harmony: The Airs which they ſing or play upon their Inſtruments are got only by Rote, and are learnt by the Ear; nevertheleſs they make new ones from Time to Time, and the late Emperor *Cang hi* has compoſed ſome himſelf. Theſe Airs play'd upon their Inſtruments, or ſung by a good Voice, have ſomething in them that will pleaſe even an *European* Ear.

The Eaſe wherewith we retain an Air after the firſt Hearing, by the aſſiſtance of Notes, extremely ſurpriz'd the late Emperor *Cang hi*: In the Year 1679 he ſent for *P. Grimaldi* and *P. Pereira* to play upon an Organ and an Harpſicord that they had formerly preſented him; he liked our *European* Airs, and ſeemed to take great Pleaſure in them; then ordered his Muſicians to play a *Chineſe* Air upon their Inſtruments,

ments, and play'd likewiſe himſelf in a very graceful manner.

P. Pereira took his Pocket-book and pricked down all the Tune while the Muſicians were playing, and when they had made an end repeated it without miſſing one Note, which the Emperor could ſcarcely believe his ſurprize was ſo great. He beſtowed great Encomiums upon the Juſtneſs, Harmony, and Facility of the *European* Muſick; but he admired, above all, that the Father had learnt in ſo ſhort a time an Air which had been ſo troubleſome to him and his Muſicians, and that by the Aſſiſtance of Characters he could recollect it at any time with Pleaſure.

To be more certain of this he put him to the Trial ſeveral times, and ſung ſeveral different Airs, which the Father took down in his Book, and then repeated exactly with the greateſt Juſtneſs: It muſt be owned, cried the Emperor, the *European* Muſick is incomparable; and this Father (ſpeaking of *P. Pereira*) has not his Equal in all the Empire. This Prince afterwards eſtabliſhed an Academy of Muſick, and made the moſt skilful Perſons in that Science Members of it, and committed it to the Care of his third Son, a Man of Letters, and who had read much. They began by examining all the Authors that had wrote upon the Subject, they cauſed all ſorts of Inſtruments to be made after the ancient Manner, and according to the Size propoſed: The Faults of theſe Inſtruments were diſcovered and corrected, after which they compoſed a Book in four Tomes with this Title, *The true Doctrine of* Li lu, *written by the Order of the Emperor:* To theſe four Tomes they added a Fifth concerning the Elements of *European* Muſick made by *P. Pereira.*

The *Chineſe* have invented eight ſorts of Muſical Inſtruments, which they think to have the neareſt relation to a human Voice; ſome are of Metal like our Bells, others are of Stone, and one among the reſt has ſome reſemblance to our Trumpet.

There are likewiſe others compoſed of Skins like our Drums, of which there are ſeveral Kinds, and ſome are ſo heavy that it is neceſſary to ſupport them with a Piece of Wood before they can be uſed: They have alſo Inſtruments with Strings, but the Strings are generally of Silk, ſeldom of Gut. Such are the Cymbals that are play'd upon by the blind People, as alſo their Violins, each of which have but three Strings.

There is another Inſtrument of ſeven Strings very much eſteem'd, and not diſagreeable when play'd upon by a skilful Hand: They have others that are made of nothing but Wood, and conſiſt of pretty large Boards, which they clap againſt each other.

In ſhort they have Wind-Inſtruments of two or three Sorts, ſuch as Flutes, and a kind of ſmall Organ, which yields an agreeable Sound.

Of their ARITHMETICK.

THEY are pretty well verſed in Arithmetick, and we find in their Books the four Principal Rules teaching how to add, ſubſtract, multiply, and divide. But it is not by Calculation that they put theſe Rules in practice, for they have nothing like our Figures whereby they may perform the Operation.

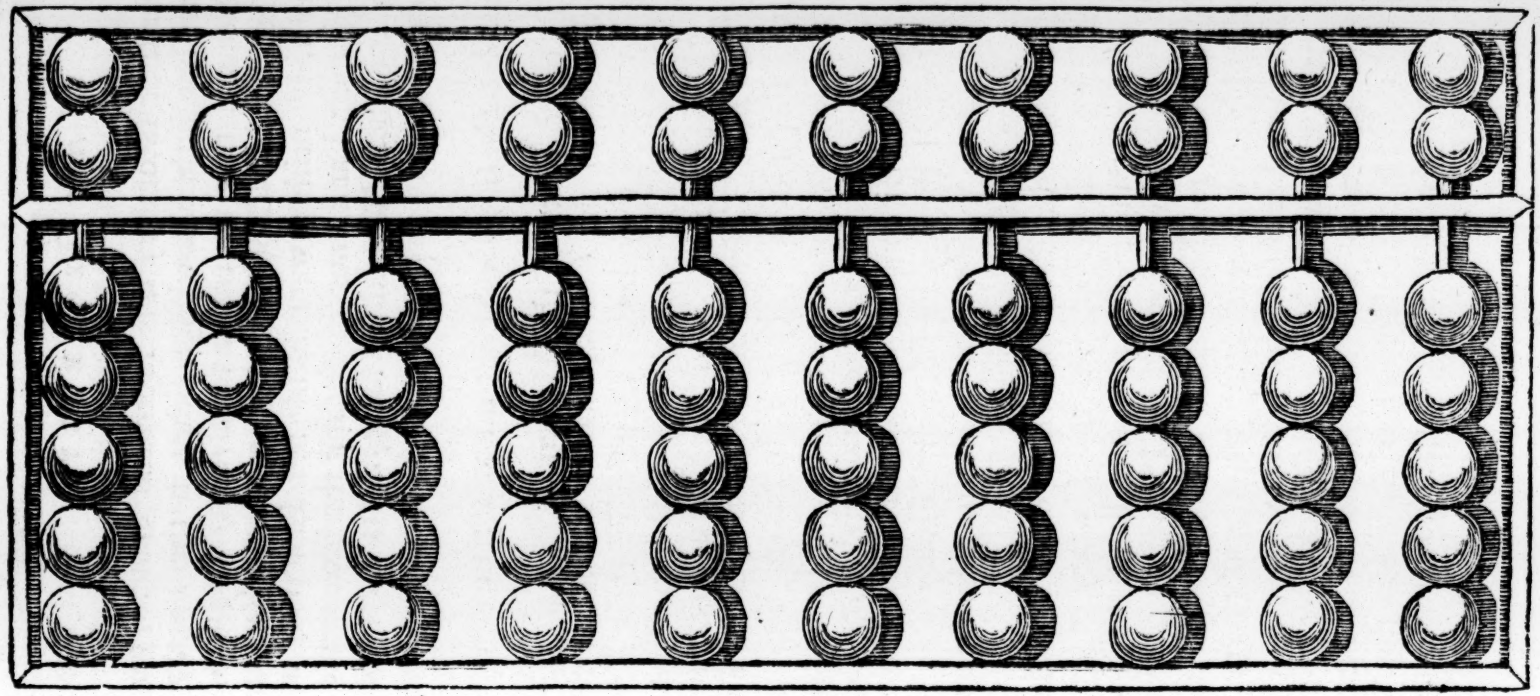
In caſting up Accounts they make uſe of an Inſtrument called *Souan pan*, which conſiſts of a ſmall Board croſs'd from the Bottom to the Top, having ten or twelve parallel Rods with a Separation in the Middle; upon theſe Rods are put ſmall Ivory Balls that ſlip up and down; the two which are in the upper one ſtand each for five Units, and the five below for Units.

In joining and ſeparating the Balls they reckon much in the ſame Manner as we do with Counters, but with ſo much eaſe and readineſs that they will keep Pace with a Man, without difficulty, who is reading a Book of Accounts. Our *Europeans*, with the Aſſiſtance of Figures, are nothing nigh ſo quick as the *Chineſe* in caſting up the moſt conſiderable Sums.

Souan

Souan Pan, *or the Inſtrument uſed by the* Chineſe *in caſting up Accounts.*

Pé ouang leang, or Millions of Taëls.	*Ouan leang*, or 10,000 of Taëls.	*Tſien leang*, or 1000 Taëls.	*Pé leang*, or 100 Taëls.	*Ché leang*, or ten Taëls.	*Leang*, or a Taël, 100 Soûs.	*Tſien*, or ten Soûs.	*Fuen*, or a Soû.	*Li*, or a Denier.	*Hao*, or the tenth Part of a Denier



Of their GEOMETRY.

AS for their Geometry it is ſuperficial enough, for they have but little Knowledge either in the Theory or Practice; if they undertake to ſolve any Problem, it is rather by Induction than by any ſtated Rules: However they neither want Skill nor Exactneſs in meaſuring their Land, nor in ſettling the Extent and Bounds; and their Method of ſurveying is eaſy, and very certain.

Of the other Parts of the MATHEMATICKS.

THE other Parts of the Mathematicks were entirely unknown to the *Chineſe*, and it is not above an Age ago ſince they began to perceive their Ignorance, when the Miſſionaries went firſt into *China*.

This Nation, naturally proud, look'd upon themſelves as the moſt Learned in the World, and they enjoy'd this Reputation without diſturbance, becauſe they were acquainted with no People more knowing than themſelves, but they were undeceiv'd by the Ingenuity of the Miſſionaries who appear'd at Court: The Proof which they gave of their Capacity ſerv'd greatly to authoriſe their Miniſtry, and to gain eſteem for the Religion which they preach'd.

The late Emperor *Cang hi*, whoſe chief Delight was to acquire Knowledge, was never weary of ſeeing or hearing them: On the other hand the Jeſuites, perceiving how neceſſary the Protection of this great Prince was to the Progreſs of the Goſpel, omitted nothing that might excite his Curioſity, and ſatisfy this natural reliſh for the Sciences.

They gave him an inſight into Opticks by making him a Preſent of a Semi-Cylinder of a light kind of Wood; in the middle of its Axis was plac'd a Convex-Glaſs, which, being turned towards any Object,

Object, painted the Image within the Tube to a great nicety.

The Emperor was greatly pleaſed with ſo unuſual a Sight, and deſired to have a Machine made in his Garden at *Peking*, wherein, without been ſeen himſelf, he might ſee every thing that paſs'd in the Streets and neighbouring Places.

They prepared for this purpoſe an Object-Glaſs of much greater Diameter, and made in the thickeſt Garden Wall a great Window in the Shape of a Pyramid, the Baſis of which was towards the Garden, and the Point towards the Street: At the Point they fixed the Glaſs-Eye over againſt the Place where there was the greateſt Concourſe of People; at the Baſis was made a large Cloſet, ſhut up cloſe on all Sides and very dark.

It was there that the Emperor came with his Queens to obſerve the lively Images of every thing that paſſed in the Street; and this Sight pleaſed him extreamly, but it charmed the Princeſſes a great deal more, who could not otherwiſe behold this Spectacle, the Cuſtom of *China* not allowing them to go out of the Palace.

P. Grimaldi gave another wonderful Spectacle by his Skill in Opticks in the Jeſuits Garden at *Peking*, which greatly aſtoniſhed the Grandees of the Empire: They made upon the four Walls four human Figures, every one being of the ſame length as the Wall, which was fifty Foot: As he had perfectly obſerved the Optick-Rules, there was nothing ſeen on the Front but Mountains, Foreſts, Chaces, and other things of this Nature; but at a certain Point they perceived the Figure of a Man well made, and well proportioned.

The Emperor honoured the Jeſuits Houſe with his Preſence, and beheld theſe Figures a long time with admiration; the Grandees and principal Mandarins, who came in Crowds, were equally ſurpriſed; but

but that which ſtruck them moſt was to ſee the Figures ſo regular and ſo exact upon irregular Walls, that in ſeveral Places had large Windows and Doors.

It would be too tedious to mention all the Figures that ſeemed in confuſion, and yet were ſeen diſtinctly at a certain Point, or were put in order with Conick, Cylindrick, Pyramidical Mirrors, and the many other Wonders in Opticks that *P. Grimaldi* diſcovered to the fineſt Genius's in *China*, and which raiſed their Surpriſe and Wonder.

In Catoptricks they preſented the Emperor with all ſorts of Teleſcopes, as well for Aſtronomical Obſervations, as for taking great and ſmall Diſtances upon the Earth; and likewiſe Glaſſes for diminiſhing, magnifying and multiplying: Among other things they preſented him with a Tube made like a Priſm having eight Sides, which, being placed parallel with the Horizon, preſented eight different Scenes, and ſo lively that they might be miſtaken for the Objects themſelves; this being joined to the variety of Painting entertained the Emperor a long time.

They likewiſe preſented another Tube wherein was a Polygon-Glaſs, which by its different Faces collected into one Image ſeveral Parts of different Objects, inſomuch that inſtead of a Landskip, Woods, Flocks, and a hundred other Things repreſented in the Picture, there was ſeen diſtinctly a human Face, or ſome other Figure very exact.

There was alſo another Machine which contained a lighted Lamp, the Light of which came through a Tube, at the end whereof was a Convex-Glaſs, near which ſeveral ſmall Pieces of Glaſs painted with divers Figures were made to ſlide: Theſe Figures were ſeen upon the oppoſite Wall of a Bigneſs in Proportion to the Diſtance of the Wall; this Spectacle in the Night-time, or in a very dark Place, frighted thoſe who were ignorant of the Artifice, as much as it pleaſed thoſe who were acquainted with it:

On

On this Account they have given it the Name of the *Magick-Lanthorn.*

Nor was Perſpective forgotten, *P. Bruglio* gave the Emperor three Draughts wherein the Rules were exactly kept; he ſhewed three Copies of the ſame in the Jeſuits Garden at *Peking*; the Mandarins, who flock to this City from all Parts, came to ſee them out of Curioſity, and were all equally ſtruck with the Sight: They could not conceive how it was poſſible on a plain Cloth to repreſent Halls, Galleries, Porticoes, Roads and Alleys that ſeemed to reach as far as the Eye could ſee, and all this ſo naturally that at the firſt Sight they were deceived by it.

Staticks likewiſe had their turn: They offered the Emperor a Machine, the principal Parts of which were only four notched Wheels and an Iron Grapple; with the Help of this Machine a Child raiſed ſeveral thouſand Weight without difficulty, and ſtood firm againſt the Effort of twenty ſtrong Men.

With relation to Hydroſtaticks they made for the Emperor Pumps, Canals, Syphons, Wheels, and ſeveral other Machines proper to raiſe Water above the level of the Spring; and among others a Machine which they made uſe of to raiſe the Water out of the River, called *The ten thouſand Springs*, and to carry it into the Ground belonging to the Emperor's Demeſns, as he had deſired.

P. Grimaldi made a Preſent likewiſe to the Emperor of a Hydraulick Machine of a new Invention; there appear'd in it a continual *Jet d'Eau*, or Caſcade, a Clock that went very true, the Motions of the Heavens, and an Alarm equally juſt.

The Pneumatick Machines alſo did not leſs excite the Emperor's Curioſity: They cauſed a Waggon to be made of light Wood about two Foot long, in the middle of it they placed a Braſen Veſſel full of live Coals, and upon that an Æolipile,[q] the Wind of which came through a little Pipe upon a ſort of a Wheel

Wheel made like the Sails of a Wind-mill; this little Wheel turn'd another with an Axle-tree, and by that means ſet the Waggon in Motion for two Hours together; but leſt room ſhould be wanting to proceed conſtantly forward it was contriv'd to move circularly, in the following Manner.

To the Axle-tree of the two hind Wheels was fix'd a ſmall Beam, and at the end of this Beam another Axle-tree, which went through the Center of another Wheel ſomewhat larger than the reſt; and according as this Wheel was nearer or farther from the Waggon it deſcrib'd a greater or leſſer Circle.

The ſame Contrivance was likewiſe fix'd to a little Ship with four Wheels; the Æolipile was hid in the middle of the Ship, and the Wind proceeding out of two ſmall Pipes fill'd the little Sails, and made it wheel about a long while; the Artifice being conceal'd there was nothing heard but a Noiſe like a Blaſt of Wind, or like that which Water makes about a Veſſel.

I have already ſpoken of the Organ which was preſented to the Emperor, but as this was defective in many things *P. Pereira* made a larger, and placed it in the Jeſuits Church at *Peking*: The novelty of this Harmony charmed the *Chineſe*, but that which aſtoniſh'd them moſt was that this Organ play'd of it ſelf *Chineſe* as well as *European* Airs, and ſometimes both together.

It is well known, as I have elſewhere mentioned, that what gave *P. Ricci* a favourable Admiſſion into the Emperor's Court was a Clock and a Striking-Watch of which he made him a Preſent; this Prince was ſo much charm'd with it that he built a magnificent Tower purpoſely to place it in, and becauſe the Queen-Mother had a deſire for a Striking-Watch the Emperor had recourſe to a Stratagem to diſappoint her, by ordering the Watch to be ſhown her without taking any notice of the Striking Part, ſo that

that ſhe not finding it according to her fancy ſent it back.

They did not fail afterwards to comply with the Emperor's Taſte, for great Quantities of curious Things were ſent out of *Europe* by Chriſtian Princes, who had the Converſion of this great Empire at Heart, inſomuch that the Emperor's Cabinet was ſoon fill'd with various Rarities, eſpecially Clocks of the neweſt Invention, and moſt curious Workmanſhip.

P. Pereira, who had a ſingular Talent for Muſick, placed a large and magnificent Clock on the top of the Jeſuits Church; he had made a great Number of ſmall Bells in a muſical Proportion, and placed them in a Tower appointed for that purpoſe; every Hammer was faſten'd to an Iron Wire, which raiſed it, and immediately let it fall upon the Bell: Within the Tower was a large Barrel, upon which *Chineſe* Airs were mark'd with ſmall Spikes; immediately before the Hour the Barrel was diſingaged from the Teeth of a Wheel, by which it was ſuſpended and ſtopt; it then was inſtantly ſet in Motion by a great Weight, the String of which was wound about the Barrel, the Spikes raiſed the Wires of the Hammers, according to the Order of the Tune, ſo that by this means the fineſt Airs of the Country were heard.

This was a Diverſion entirely new both for the Court and City, and Crowds of all ſorts came conſtantly to hear it; the Church, tho' large, was not ſufficient for the Throng that inceſſantly went backward and forward.

There was no extraordinary Phænomenon, ſuch as a Parhelion, Rainbows &c. appear'd in the Heavens, but the Emperor immediately ſent for the Miſſionaries to explain the Cauſes of them: They compoſed ſeveral Books concerning theſe natural Appearances, and to ſupport their Explanations in the moſt ſenſible Manner they contriv'd a Machine to repreſent the Effects of Nature in the Heavens.

It

It was a Drum made very cloſe, and whitened on the inſide; the inward Surface repreſented the Heavens; the Light of the Sun entering through a little Hole paſs'd through a triangular Priſm of Glaſs, and fell upon a poliſh'd Cylinder; from this Cylinder it was reflected upon the Concavity of the Drum, and exactly painted the Colour of the Rainbow.

From a part of the Cylinder, a little flattened, was reflected the Image of the Sun; and by other Refractions and Reflections were ſhewn the *Haloes* about the Sun and Moon, and all the reſt of the Phænomena relating to Celeſtial Colours, according as the Priſm was more or leſs inclined towards the Cylinder.

They made a Preſent likewiſe to the Emperor of Thermometers to ſhew the ſeveral Degrees of Heat and Cold, to which was added a very nice Hygrometer to diſcover the ſeveral Degrees of Moiſture and Dryneſs: It was a Barrel of a large Diameter, ſuſpended by a thick String made of Cat-gut of a proper Length and parallel to the Horizon; the leaſt Change in the Air contracts or relaxes the String, and cauſes the Barrel to turn ſometimes to the Right, ſometimes to the Left, and ſtretches or looſens to the Right or Left upon the Circumference of the Barrel a ſmall String, which draws a little Pendulum, and marks the ſeveral Degrees of Humidity on one, and on the other thoſe of Dryneſs.

All theſe different Inventions of Human Wit, till then unknown to the *Chineſe*, abated ſomething of their natural Pride, and taught them not to have too contemptible an Opinion of Foreigners; nay it ſo far alter'd their way of Thinking, that they began to look upon the *Europeans* as their Maſters.

Of their ASTRONOMY.

WITH reſpect to Aſtronomy they always thought themſelves the moſt skillful in the World, and it muſt be

be owned that there is no Nation whatever that has applied more conſtantly to it; the *Chineſe* have made Obſervations in all Ages, and even in the very infancy of the Empire; they have always appointed Perſons to watch the Heavens Night and Day, inſomuch that it has been at all times one of the principal Employments of the Learned.

Their Attention in examining the Courſe of the Stars is a Proof that they have retained a great deal of the Manners of the primitive *Hebrews*, whoſe immediate Deſcendants they are ſuppoſed to be, they having peopled *China* a ſhort time after the Deluge.

Their Attention to Obſervations was looked upon as a thing ſo important, that the Laws even puniſhed with Death the Negligence of thoſe to whom the State had entruſted this Employment, which appears from one of their ancient Books entituled, *Chu king*. *Yn*, General of the Troops of *Tchong kang*, ſpeaks in the following manner:

" It is neceſſary to relate the excellent Inſtructions " given us by the Grand *Yu*. According to theſe " Inſtructions the ancient Princes, who firſt ſettled the " Form of Government, have been ſucceſsful, becauſe " they were attentive to the Will of Heaven, and " conformed themſelves thereto in their Conduct, the " Miniſters that came after them having no other " Views but thoſe of Virtue: We ſee at preſent *Hi* " and *Ho* plunged in Wine and Debauchery, paying " no regard to ancient Cuſtoms, and being entirely " forgetful of their Duty: The firſt Day of the " Moon, which was at the ſame time the autumnal " Equinox, there was an Eclipſe of the Sun at eight " in the Morning in the Conſtellation *Fang*, [*Scor-* " *pio*] and *Hi* and *Ho* pretended they knew nothing " at all of it. Our Ancient Emperors ſeverely pu- " niſhed thoſe whoſe Buſineſs it was to examine the " Celeſtial Motions, and did not exactly foretel them: " It is written in the Laws handed down to us, that " if

" if the Time of a Celeſtial Phænomenon is not ſet " down in the Calendar, or is not foretold, ſuch Ne- " gleƈts ought to be puniſhed with Death.

It is eaſy to perceive that theſe Princes, which he calls Ancient, muſt have lived a long while before *Yao* and *Chun*, whoſe Cotemporary he was: If theſe ancient Emperors made ſuch rigid Laws againſt negligent Mathematicians we muſt ſuppoſe the Empire was pretty well eſtabliſhed: This Eclipſe has been verified by ſeveral Mathematicians among the Jeſuits, and it was ſuch an one that it could not appear in any other Country but *China*, or Places beyond it.

The Exaƈtneſs, wherewith *Confucius* has given an Account of the Eclipſes, is ſufficient to make us regret the loſs of ſeveral things of this kind in the firſt Accounts of this Nation, whence it would appear how much the *Chineſe* have always had at Heart every thing that might give Poſterity a Certainty of the Exaƈtneſs of their Hiſtory.

Of the thirty-ſix Eclipſes of the Sun, related by *Confucius*, there are but two falſe and two doubtful; all the reſt are certain.

Several *Europeans*, not willing to truſt their Accounts, have ſatisfied themſelves of the Truth by their own Calculations: *P. Adam Schaal* has calculated and verified the Eclipſe of *Tchong kang*, which happened 2155 Years before Chriſt, and likewiſe calculated ſeveral of *Tchun tſiou*, which Calculations he cauſed to be printed in *Chineſe*.

The Obſervation of the Eclipſe of the Sun in the Year 2155 before Chriſt is found in *Chu king*, as *P. Gaubil* obſerves, and as the Interpreters unanimouſly aſſure us, who wrote a hundred Years before the Chriſtian Æra.

The Eclipſe of 776 before Chriſt is in the Text of *Chi king* in the Aſtronomy of the *Han*, and in the Text of the Hiſtory. The Obſervations of *Tchun tſiou* are in the Book, and in the Commentaries made by the

the Authors who lived very near the time of *Confucius*: The greateſt part of theſe Eclipſes are alſo in the Text of the *Chineſe* Hiſtory.

As for the greateſt part of the other Obſervations, they are taken from the Texts of the Hiſtory made in the time of the Dynaſties under which the Obſervations were made; they are alſo in the Aſtronomy compoſed in the time of theſe Dynaſties, and all this is in the great *Chineſe* Hiſtory, called *Nien y ſſe*.

I am certain of the Terms of the *Chineſe* Aſtronomy, *continues* P. Gaubil, I was well acquainted with the Forms of the Year, as alſo the Cycles, and the *Chineſe* Days; I have found a great many Obſervations correſponding with thoſe of *Europe* and *Aſia*; I have verified, by Calculation, a great number of Obſervations, and by that means I found that they were Obſervations in reality, and not Calculations made afterwards, at leaſt for the generality; and what more can be required to verify an *Epocha?* nay, what have thoſe done more who have examined the Eclipſes mentioned by *Herodotus*, *Thucydides*, *Plutarch*, *Dion?* &c.

To theſe Teſtimonies, which ſufficiently prove the Antiquity of the *Chineſe* Aſtronomy, I ſhall add the Remarks of *P. Gaubil*, who made it his particular Study, and who ſince his arrival in *China* was deſirous of being well acquainted with the Skill of the ancient *Chineſe* in Matters of this Nature: I ſhall give you his own Words in two Letters addreſſed to *P. Souciet*, which are found in the new Volume of Aſtronomical Obſervations publiſhed by this Father in the Year 1729..

You have the State of the *Chineſe* Heavens, *ſays P. Gaubil*, made more than an hundred and twenty Years before Chriſt; you have the Number and Extent of their Conſtellations, and what Stars then anſwered the Solſtices and Equinoxes, and this by Obſervation; you have alſo the Declination of the Stars, the Diſtance of the Tropicks and the two Poles.

The *Chineſe* were acquainted with the Motion of the Sun and Moon from Weſt to Eaſt, and likewiſe of the Planets and fixed Stars, tho' they did not determine the Motion of the latter till 400 Years after Chriſt; they alſo had a Knowledge of the Solar and Lunar Months, and have given *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury* Revolutions very near ours; but they have not a thorough Knowledge of the Rules of Retrogradation and the Stations; yet as well in *China* as *Europe* ſome have made the Heaven and Planets revolve about the Earth, and others have ſuppoſed that they move about the Sun; but the number of the latter is ſmall, and this Opinion is not found unleſs in the Writings of ſome particular Perſons.

I am not yet very certain, *continues* P. Gaubil, of the Method uſed by the *Chineſe* in the Calculation of Eclipſes; but I know that they expreſſed particularly the Quality of the Eclipſes, the Ecliptical Bounds, the Viſibility, *&c.* Theſe Accounts were written above 100 Years before Chriſt, and ſince that time the Calculation of Eclipſes has been pretty exact, but the Numbers are obſcure, and they are underſtood but by few of the *Chineſe* themſelves.

P. Kegler, Preſident of the Tribunal of Mathematicks, has an old *Chineſe* Map of the Stars, made long before the Jeſuits gained a Footing in *China*; the *Chineſe* had marked therein the Place of the Stars inviſible to the naked Eye, and they are found with Teleſcopes to be exactly placed, regard being had to the proper Motion of the Stars.

Since the Dynaſty of *Han*, who reigned before the coming of Chriſt, there have been ſeveral Treatiſes of Aſtronomy, and by the reading of theſe Books one may judge that the *Chineſe* have been pretty well acquainted, for above 2000 Years, with the length of the Solar Year of 365 Days and almoſt ſix Hours, that they have known even the Diurnal Motion of the Sun

Sun and Moon, have underſtood the Method of taking the Meridian Altitudes of the Sun by the Shadow of a Gnomon, and have well enough calculated, by the Length of the Shadow, the Height of the Pole and the Declination of the Sun; they have likewiſe known ſufficiently exact the Right Aſcenſion of the Stars, and the Time of their paſſing by the Meridian; how the ſame Stars in the ſame Year riſe or ſet with the Sun, and how they paſs by the Meridian ſometimes at the Riſing and ſometimes at the Setting of the Sun; they have alſo given Names to the Stars, and have divided the Heavens into different Conſtellations, by which they could trace the Place of the Planets, and diſtinguiſh them from fixed Stars: In ſhort, concludes *P. Gaubil*, the reading of the *Chineſe* Hiſtory demonſtrates that they have always had in *China* the Knowledge of many things in Aſtronomy.

It is above 4000 Years, if you credit their Hiſtory, that they have eſtabliſhed a Solar Cycle, or Revolution for the Supputation of their Annals, not unlike the Olympiads of the *Greeks:* This Cycle conſiſts of ſixty Years, and is among them a ſort of an Age to regulate their Hiſtories.

P. Nicholas Trigault, who enter'd *China* in the Year 1619, and who read more than a hundred Volumes of their Annals, aſſures us that the Celeſtial Obſervations of the *Chineſe* began ſoon after the Deluge, and that they made theſe Obſervations not like us, by Hours and Minutes, but by whole Degrees; that they have obſerved a great number of Eclipſes, with the Hour, Day, Month, and Year on which they happened, but neither the Duration or the Quantity of Obſcuration; that in ſhort they have much better obſerved Comets and new Stars than the *Europeans* themſelves: All theſe Obſervations, as well of Eclipſes as Comets and Conjunctions, are not a little ſerviceable in aſcertaining their Chronology.

Their Year is compoſed of three hundred and ſixty five Days, and ſomewhat leſs than ſix Hours, and from an *Epocha* regulated by the Winter-Solſtice, which was the fixed Point of their Obſervations as the firſt Degree of *Aries* is of ours, reckoning from a hundred to a hundred Degrees, they calculated the Motions of the Planets, and adjuſted all things by Æquation Tables; ſome ſuppoſed that they receiv'd them from the *Arabians*, who enter'd with the *Tartars* into *China*; they had a long time before the Science of Numbers, under which they veil'd their Political Secrets which they taught the Princes: They had long ſince an Obſervatory on the top of a high Mountain at *Nan king*, with Edifices and Inſtruments proper for Obſervations; all theſe Inſtruments were of caſt Braſs, and ſo well made, with regard to the variety of their Ornaments, that *P. Matthew Ricci*, who ſaw them in 1499, acknowledged he had ſeen nothing like them in any Part of *Europe*; they had been expoſed for two hundred Years to all the Injuries of the Weather, without receiving the leaſt Damage.

Among theſe Inſtruments was a great Globe, with all the parallel Circles and Meridians engraved and divided into Degrees; it was ſo large that three Men could not encompaſs it, and was ſupported by a large brazen Cube, which open'd on one ſide to give entrance to a Man that he might turn the Globe about when the Obſervators required it; there were neither Stars nor Countries deſigned on the Globe, ſo that it ſerved equally for Terreſtrial and Celeſtial Obſervations.

There was likewiſe a Sphere four Yards in Diameter with its Horizon; inſtead of Circles were double Rings, repreſenting the uſual Circles of the Sphere, which were divided into three hundred and ſixty-five, and every Degree into the ſame number of Minutes; in the middle of the Globe of the Earth was a kind

a kind of Tube, which turned every way, at the Pleaſure of the Obſerver, to view the Stars, and to mark the Place on the Degrees by the Situation of the Tube.

The third Inſtrument was a Quadrant, raiſed eight or ten Yards upon a Stone-table, pointing to the North with a little Trough to diſcover, by the help of Water, when the Stone was level with the Horizon, and the Style at right Angles; they were both divided into Degrees to diſcover, by the means of a Shadow, the true Points of the Solſtices and Equinoxes.

The greateſt of theſe Machines was compoſed of three or four Aſtrolabes joined together, with moveable Rulers and Sights to obſerve with; one, inclin'd to the South, repreſented the Equinoctial; and the other that croſs'd it, the Meridian; this latter was moveable to direct it at pleaſure, as was likewiſe a third which repreſented the Vertical; the Degrees were diſtinguiſh'd by little Knobs that the Obſervation might not be hinder'd by Darkneſs.

The Uſes of theſe Inſtruments were written in *Chineſe* Characters, with the Names of the Conſtellations, which are twenty-eight in number, as I ſhall afterwards ſhew, and which anſwer to our twelve Signs; they ſeem to have been made for the Latitude of thirty-ſix Degrees.

There were at *Peking* Inſtruments of the ſame kind, and probably made by the ſame Hand; they were placed in an Obſervatory of no great conſideration on any account: At the entrance into the Court there appeared a Row of Apartments for the Lodging of thoſe concern'd in the Obſervations; on the right was a narrow Staircaſe leading up to a ſquare Tower, like to thoſe wherewith they formerly fortified the City Walls, which was join'd on the inſide to the Walls of *Peking*, and raiſed only ten or twelve Foot above the Rampart; it was upon the Platform of this Tower

that the *Chineſe* Aſtronomers placed their Machines, for which there was but juſt room.

P. Verbieſt having judged them uſeleſs for Aſtronomical Obſervations, perſuaded the Emperor to take them away to place others in their room of his own Contrivance; the Machines are ſtill in a Hall adjoining to the Tower, buried in Duſt and Oblivion.

" We only ſaw them, ſays *P. le Comte*, through a " Grate; they ſeemed to us to be large, and well " caſt, of a Form approaching to our Aſtronomical " Rings, this was all that we could diſcover; how- " ever they had thrown into a by Court a celeſtial " Globe of Braſs about three Foot in Diameter, of " which we had a nearer view; the ſhape was a lit- " tle oval, the Diviſions not very exact, and the " whole Work inartificially done.

" They had contriv'd, continues *P. le Comte*, a " Gnomon in a low Room not far off; the Aper- " ture, through which the Rays of the Sun came, " was about eight Foot above the Floor; it is hori- " zontal, and form'd of two pieces of Copper, " which may be turn'd ſo as to be farther from, or " cloſer to each other, to enlarge or contract the " Aperture.

" Lower was a Table with a Braſs Plate in the " middle, on which was traced a Meridian Line fif- " teen Foot long, divided by tranſverſe Lines which " are neither finiſh'd nor exact; all round the " Table there are ſmall Channels to receive the Wa- " ter, whereby it is to be levell'd; this Contrivance " was the moſt tolerable of the *Chineſe* Inventions, " and may be of uſe in the Hands of a skilful " Perſon.

In the City of *Teng fong* of the third Order in the Province of *Ho nan*, which the *Chineſe* ſuppoſed to be in the middle of the World, becauſe it was in the middle of their Empire, there is ſtill a Tower to be

be ſeen, on the top of which it is ſaid that *Tcheou cong*, the moſt skilful Mathematician the *Chineſe* ever had, who lived 1200 Years before *Ptolomy* was born, made his Obſervations, paſſing whole Nights in conſidering the Riſing, Motions, and Figures of the Conſtellations.

He made uſe of a great Braſs Table, placed horizontally, in making his Obſervations, upon which was erected a long Plate of the ſame Metal like a Style, both being diſtinguiſhed by degrees to mark the Projections of the Shadow ſome Days before the Solſtice, and ſome Days after, with intent to mark the preciſe Point and the Retrogradation of the Sun, which was the only Epocha of their Obſervations, as was before obſerved.

The Application and Diligence of the *Chineſe*, in making celeſtial Obſervations, has cauſed them to ſet up a Tribunal of Aſtronomy, which is one of the moſt conſiderable of the Empire, and depends upon the Tribunal of Rites, to which it is ſubordinate.

At the end of every forty-five Days this Tribunal is obliged to preſent the Emperor with a celeſtial Figure, wherein is ſet down the Diſpoſition of the Heavens, the Alterations of the Air according to the Variations of the Seaſons, with Predictions of Diſeaſes, Droughts, Famine, and the Days on which there will be Wind, Rain, Hail, Thunder, Snow, *&c.* not unlike what our Aſtrologers publiſh in their Almanacks; beſides theſe Obſervations the principal Care of this Tribunal is to calculate Eclipſes, and to notify to the Emperor the Day, Hour, and Part of Heaven in which the Eclipſe ſhall happen, how long it ſhall laſt, and how many Digits will be obſcured.

This Account muſt be given to the Emperor ſome Months before the Eclipſe happens, and, as *China* is divided into fifteen large Provinces, theſe Eclipſes muſt be calculated according to the Longitude and Latitude of the chief City in every Province, and a

Type thereof muſt be ſent throughout the Empire, becauſe an Account muſt be given of every thing in a Nation of ſo great Curioſity, and ſo very attentive to theſe Phenomena.

The Tribunal of Rites, and the *Colao*, keep theſe Obſervations and Predictions, and take care to ſend them throughout the Provinces and Cities of the Empire, to be there obſerved in the ſame manner as at *Peking*; the Ceremonies obſerved on this Occaſion are as follow.

A few Days before the Eclipſe happens the Tribunal of Rites cauſes to be fixed up in large Characters, and in a publick Place, the Day, Hour, and Minute that it will begin, in what part of Heaven it will be ſeen, how long it will laſt, when the Planet will be totally darkened, how long it will continue ſo, and when it will be free from total Darkneſs.

It is neceſſary likewiſe to acquaint the Mandarins of all Orders that they may appear, according to Cuſtom, in their proper Habits with the Enſigns of their Dignity, in the Court of the Tribunal of Aſtronomy, to wait for the Moment that the Eclipſe ſhall begin; they have all great Tables whereon the Eclipſe is deſigned, and they employ themſelves in conſidering theſe Tables, and in reaſoning together upon the Eclipſes.

The very Moment that they perceive the Sun or Moon begin to be darkned, they fall on their Knees and beat the Ground with their Forehead; at the ſame time is heard a dreadful rattling of Drums and Kettle-drums throughout the City, according to the ridiculous Perſuaſion the *Chineſe* formerly had, that by this Noiſe they aſſiſted the Sun or Moon, and prevented the Celeſtial Dragon from devouring ſuch uſeful Planets.

Tho' the Learned and People of Quality are quite free from this ancient Error, and are perſuaded that Eclipſes

Eclipſes are owing to a natural Cauſe, yet ſuch a Prevalence has Cuſtom over them, that they will not leave off their ancient Ceremonies; theſe Ceremonies are practiſed in the ſame manner in all Parts of the Empire.

While the Mandarins continue proſtrate there are others at the Obſervatory, who carefully examine the Beginning, Middle, and End of the Eclipſe, and who compare their Obſervations with the Schemes upon them; they afterwards carry theſe Obſervations, ſigned and ſealed, to be preſented to the Emperor, who likewiſe obſerves the Eclipſe in his Palace with like Attention: The ſame Ceremonies are uſed throughout the Empire.

The principal Work of this Tribunal is the Calendar, which is diſtributed every Year throughout the Empire: There is no Book in the World which paſſes through ſo many Impreſſions, nor is publiſhed with ſo great Solemnity; there is always at the Head the Emperor's Edict, by which it is forbid, under pain of Death, to make uſe of any other Calendar, or publiſh any other, or to alter any thing therein upon any pretence whatſoever: It is neceſſary to print ſeveral Millions of Copies, becauſe there is no body in *China* but is deſirous of this Book to direct himſelf by throughout the Year.

Three Tribunals are ſet up at *Peking* to prepare as many Calendars as muſt be preſented to the Emperor; one of theſe Tribunals is near the Obſervatory; the ſecond, wherein is explained the Theory of the Planets, and the Method of calculating their Motions, is a kind of publick Mathematical School; in a word the third, which is pretty near the Emperor's Palace, is that wherein all Affairs are managed belonging to Aſtronomy, and where they diſpatch all the Acts belonging to this Science.

As there are three Tribunals for the Mathematicks, there are likewiſe three Claſſes of Mathematicians, and formerly

formerly the *Mahometan* Aſtrologers compoſed a fourth, but now it no longer ſubſiſts.

It is the firſt of theſe Claſſes which is imployed in preparing the Calendar, calculating the Eclipſes of the Sun and Moon, and in making the reſt of the Aſtronomical Supputations.

They publiſh every Year three kinds of Calendars in the *Tartarian* and *Chineſe* Languages; the ſmalleſt of the three is the common Calendar, diſtinguiſhing the Year by Lunar Months, with the Order of the Days of every Month, the Hours and Minutes of the Riſing and Setting of the Sun, the length of the Days and Nights, according to the different Elevation of the Pole in every Province, the Hour and Minutes of the Conjunctions and Oppoſitions of the Sun and Moon, that is the New and Full Moons, the Firſt and Laſt Quarters, called by Aſtronomers the *Quadratures* of this Planet, the Hour and Minute of the Sun's Entrance into every Sign and half Sign of the Zodiack; for the *Chineſe*, as I have already ſaid, and ſhall afterwards explain more at large, diſtinguiſh the Conſtellations in a manner different from us, and make twenty-eight Signs of the Zodiack, which have their diſtinct Names.

The ſecond Calendar contains the Motions of the Planets for every Day in the Year, as they are to appear in the Heavens: This is a Book not unlike *Argol*'s *Ephemerides*, in which the Places of the Planets in the Heavens are ſet down to every Day, with an exact Calculation of the Hours and Minutes of their Motion; they add thereto, for every Planet, its diſtance from the firſt Star of the neareſt Conſtellation, and ſet down the Degrees and Minutes of this diſtance; they mention likewiſe the Day, Hour, and Minute of each Planet's Entrance into every Sign, but they mention no other Aſpects but the Conjunctions.

The third Calendar is preſented to the Emperor only in Manuſcript, and contains all the Conjunctions of

of the Moon with the reſt of the Planets, and her Appulſes to the fixed Stars, which requires a great Exactneſs of Calculation.

For this reaſon, every Day and Night throughout the Year, there are five Mathematicians upon the Tower, who continually obſerve the Heavens; one attentively conſiders what paſſes in the *Zenith*, another turns his Eyes towards the Eaſt, a third to the Weſt, a fourth to the South, and the laſt to the North, that they may be exactly acquainted with all that paſſes in the apparent Parts of the Heavens; they are obliged to keep an exact Account of every thing that is remarkable, which they preſent every Day to the Preſidents of the Tribunal of Mathematicks, and by them to the Emperor; their Obſervations are ſet down in Writing and Figures, with the Name and Hand of thoſe who made them, and the Hour in which they were made.

The *Chineſe* Year begins from the Conjunction of the Sun and Moon, or from the neareſt New Moon to the fifteenth Degree of *Aquarius*, which is, according to us, the Sign which the Sun enters about the tenth of *January*, and ſtays therein till the ſame Day in *February*; from this Point their Spring takes its beginning; the fifteenth Degree of *Taurus* is the Point which determines the beginning of their Summer, the fifteenth of *Leo* their Autumn, and the fifteenth of *Scorpio* their Winter.

They have twelve Lunar Months, among which ſome conſiſt of twenty-nine Days, and ſome of thirty; every five Years they have intercalary Months to adjuſt the Lunations with the courſe of the Sun; they divide like us the Weeks, according to the Order of the Planets, to every one of which they aſſign four Conſtellations, that is one for each Day, in ſuch a manner that after the twenty-eight, which ſucceed each other by ſeven and ſeven, they return to the firſt.

Their

Their Day begins like ours at Midnight, and ends at the Midnight following; but they are only divided into twelve equal Hours, each of which contains two of ours; they do not reckon like us by Numbers, but by Names and particular Figures.

They likewiſe divide the natural Day into a hundred Parts, and every one of theſe Parts into a hundred Minutes, inſomuch that its Extent is ten thouſand Minutes, which they obſerve the more exactly, as they are generally perſuaded that there are fortunate and unfortunate Minutes, according to the Poſition of the Heavens, and the ſeveral Aſpects of the Planets; according to them the Hour of Midnight is happy, becauſe as they imagine the World was created in that Hour; they believe likewiſe that in the ſecond the Earth was produced, and that Man was formed in the third.

Theſe ſort of Impoſtors, who ſeek only to deceive by means of Judicial Aſtrology, and who foretel future Events from the Situation of the Planets and their different Aſpects, do not fail to gain credit among weak and ſuperſtitious Minds: They make a diſtinction of Hours which are deſtin'd to particular Buſineſſes, not unlike our Shepherds Calendar, wherein they ſhew by Characters the proper time to let Blood, to take Phyſick, ſheer Sheep, cut the Hair, undertake a Journey, fell Wood, ſow, plant, *&c.* they diſtinguiſh what Time is proper to ask a Favour from the Emperor, to honour the Dead, offer Sacrifice, marry, build Houſes, invite Friends, and every thing elſe relating to publick and private Affairs; and this is obſerv'd ſo ſcrupulouſly by many that they dare do nothing without the Direction of the Calendar, which they conſult as their Oracle.

The following is the manner of preparing their Prognoſtications: They take ten Characters, which they attribute to the Year, each whereof ſignifies one of the five Elements, for they acknowledge that Number,

Number, as I have elſewhere ſaid; they combine theſe Characters in ſixty different manners, with the Names of the twelve Hours of the Day; then they conſider the twenty-eight Conſtellations, which have every one a ruling Planet; and from the Proprieties of the Element, the Conſtellation, and the Planet mixed together, they form their Conjectures concerning fortunate or unfortunate Events; they have whole Volumes written about theſe Trifles.

When they were deſirous of giving the Miſſionaries the Employment of compoſing the Calendar they declin'd it, at which the Emperor ſeem'd greatly ſurprized: *What!* ſays he to them, *have not you often ſaid that it was Charity towards your Neighbour that brought you into theſe Parts? And ſince what I command is ſo important for the publick Good what Reaſon can you have to refuſe this Office?* The Fathers reply'd, *That they fear'd the ridiculous Superſtitions which were added to the Calendar might be attributed to them: That is what I don't deſire*, reply'd the Emperor, *for I give no more credit to them than you; I require nothing of you but what regards the Calendar, and what has relation to the Aſtronomy.*

Then the Fathers comply'd with the Emperor's Orders, at the ſame time making a publick Declaration, in which they not only proteſted that they had no hand in theſe Fooleries, but that they abſolutely condemn'd them, becauſe Human Actions in no ſenſe depend on the Influences of the Stars.

The Calendar, of which I have been ſpeaking, muſt be preſented to the Emperor for the Year following on the firſt Day of the ſecond Month of the Year; when the Emperor has ſeen it, and given his Approbation, the Under-Officers of the Tribunal add to each Day the Superſtitions before-mention'd; afterwards, by the Emperor's Order, they are diſtributed to the Princes, Lords, and great Officers, and ſent to the Viceroy of every Province, who puts them into

into the hands of the Treaſurer-General of the ſame Province; this latter cauſes them to be printed, and diſtributes them to all ſubordinate Governors, and keeps the Originals of the Impreſſion in his Tribunal.

At the Head of the Calendar, printed in the Form of a Book in red, is the Seal of the Tribunal of Aſtronomy, with the Emperor's Edict forbidding, under pain of Death, to follow or print any other.

The Diſtribution of the Calendar is made every Year with a great deal of Ceremony; on this Day all the Mandarins of *Peking* appear early in the Morning at the Palace; on the other hand the Mandarins of the Tribunal of Aſtronomy, in their proper Habits, and with the Enſigns of their Offices, according to their Degrees, reſort to the uſual Place where their Aſſemblies are held to accompany the Calendars.

On a large gilded Machine in the form of a Pyramid, divided into four Partitions one above another, are placed the Calendars intended for the Emperor, the Empreſs, and the Queens; they are in large Paper covered with the yellow Sattin, the Emperor's Colour, and handſomely incloſed in Bags of Gold Cloth; this Machine is carry'd by forty Footmen cloathed in Yellow.

Then they carry ten or twelve other Machines of a ſmaller ſize, and ſurrounded with red Curtains, upon which they place the Calendars intended for the Princes of the Blood; they are bound in red Sattin, and are incloſed in Cloth of Silver.

Immediately after ſeveral Tables follow cover'd with red Carpets, on which are placed the Calendars of the Grandees, the Generals of the Army, and the other Officers of the Crown, all ſeal'd with the Signet of the Tribunal of Aſtronomy, and cover'd with a yellow Cloth, and every Table has the Name of the Mandarin or Tribunal to which the Calendars belong.

The

The Porters, who quit their Loads at the laſt Gate of the great Hall, and place the Tables on each ſide the Paſſage, leave nothing in the middle but the Machine that carries the Imperial Calendar.

The Mandarins of the Aſtronomical Academy take the Calendars of the Emperor and the Queens, and lay them upon two Tables cover'd with yellow Brocade, which ſtand at the Entrance of the Imperial Hall; there they fall upon their Knees, and proſtrate themſelves three times on the Earth, and then deliver them to the Intendants of the Palace, who walk in order, according to their Degrees, and preſent them to the Emperor; afterwards the Eunuchs carry them to the Emperor and the Queens.

Mean while the Aſtronomical Mandarins return to the Great Hall, where the Mandarins of all Degrees attend, to whom they diſtribute the reſt of the Calendars in the following manner.

Firſt all the Princes ſend their chief Officer to the Imperial Paſſage, where they receive on their Knees their Maſter's Calendars, and thoſe of the Mandarins of their Houſhold, which amount at leaſt to twelve or thirteen hundred Calendars for the Court of every Prince.

Afterwards the other Lords, the Generals of the Army, the Mandarins of all the Tribunals, appear and receive on their Knees a Calendar from the Aſtronomical Mandarins.

When the Diſtribution is over every one returns to his Rank in the Hall, and turning himſelf towards the moſt inward part of the Palace, at a Signal given falls upon his Knees, and bows three times to the Ground; after three Genuflexions, and nine profound Reverences with the Head in acknowledgement of the Favour done him by the Emperor, he returns to his own Houſe,

After the Example of the Court, the Governors and Mandarins of the Provinces receive the Calendar

in

in the ſame manner in the Capital City, each according to his Rank: As for the People there are none of them ſo poor but they will buy a Calendar every Year, and on this account they print in every Province above thirty thouſand in a Year.

In ſhort it is a Work ſo reverenced by the *Chineſe* and their Neighbours, and ſo important to the Kingdom, that the receiving of the Calendar is a Declaration of being a Subject, and Tributary of the Prince, and thoſe that refuſe it are look'd upon as ſetting up a Standard of Rebellion.

A ſtrong Mark of the Veneration that the People have for the Calendar, and for their Aſtronomy, is that *Yang quang ſien*, the greateſt Enemy of the Chriſtian Name, in a Book full of Calumnies, which he publiſh'd to decry the Religion and Aſtronomy of *Europe*, repeats almoſt in every Page, *That it is unworthy of the Majeſty of the Empire to ſubject their Calendar to be reformed by* European *Aſtronomers*; *for it is as though*, ſaid he, *a vaſt and flouriſhing State ſhould receive Laws from a ſmall foreign Nation.*

We have already taken notice that the *Chineſe* Aſtronomers divide the Heavens into twenty-eight Conſtellations, in which they comprehend all the fixed Stars, as well thoſe which are in the Zodiack as thoſe that lie near it; the following is a Catalogue of the Names of their Conſtellations.

1. *Kao.*
2. *Kang.*
3. *Ti.*
4. *Fang.*
5. *Sin.*
6. *Vi.*
7. *Ki.*
8. *Teou.*
9. *Lieou.*
10. *Niou.*
11. *Hio.*
12. *Guey.*
13. *Che.*
14. *Pie.*
15. *Juey.*
16. *Leou.*
17. *Guey.*
18. *Mao.*
19. *Pie.*
20. *Tſury.*
21. *Tſan.*
22. *King.*
23. *Quey.*
24. *Lieou.*
25. *Sing.*
26. *Chang.*
27. *Ye.*
28. *Chin.*

It

It was the Emperor *Yu*, of the Family of *Hia*, who divided the Heavens into the twenty-eight Conſtellations to diſtinguiſh the diverſe Manſions of the Moon; for tho' the *Chineſe* have diſtinguiſhed, like us, the Courſe of the Sun into three hundred and ſixty-five Degrees and fifteen Minutes, of which we compoſe one Year, they regard more the Lunations than the Courſe of the Sun.

The Spaces which they allow to their Conſtellations are unequal as to the number of their Degrees, but altogether form a Circle of three hundred and ſixty Degrees: Upon theſe Principles they make Quadrants, whoſe Style marks by its Shadow the Revolutions of the heavenly Bodies, and the Hour and Part of the Day or Night in which each Conſtellation paſſes the Meridian of *Peking*.

Their manner of beginning the Year, by the neareſt New Moon to the Month of *February*, makes *Piſces* to be their firſt Sign, *Aries* their ſecond, and ſo of the reſt; and becauſe there are but twelve Signs to make the twelve Solar Months, and the Lunations do not always quadrate with theſe Signs, they have intercalary Lunations to which they give the ſame Sign as the Precedent had, to recommence the Order of the Months according to the Signs that are attributed to them; by this means they have Months which follow the Order of the Signs, and others which have ſome Days out of the Signs.

This manner of Calculation, and inſerting the intercalary Months, makes the Year of thirteen Months return from time to time: This gave occaſion for the Re-eſtabliſhment of the Miſſionaries in *China*, and put an end to the cruel Perſecution which they ſuffered by means of an *Arabian* Aſtronomer and a *Chineſe* Mandarin, who were Enemies to the Chriſtian Religion.

As the Aſtronomical Tables of the *Chineſe* were imperfect, and becauſe after a certain number of Years

they were obliged to make Corrections, otherwiſe there would be very enormous Faults in the Calendar publiſhed by the Aſtronomers, they had recourſe to the *Europeans*, but more eſpecially *P. Ferdinando Verbieſt*: They were then loaded with nine Chains, and cloſely guarded in the publick Priſons of the City. The late Emperor *Cang hi*, who was then young, ſent four great Mandarins to ask the Miſſionaries if they knew of any fault in the *Chineſe* Calendar, as well of the preſent as of the ſucceeding Year: Theſe two Calendars had been made according to the ancient *Chineſe* Aſtronomical Tables.

P. Verbieſt anſwered, That the Calendars were full of Faults, particularly in giving thirteen Months to the following Year: The Mandarins being inform'd of ſo groſs an Error, and of ſeveral other Faults that had been obſerved, went immediately to give an Account of them to the Emperor, who order'd the Miſſionaries to attend at the Palace the next Morning.

At the Hour appointed *P. Buglio*, *P. Magalhaens*, and *P. Verbieſt* were conducted into the great Hall of the Palace, where all the Mandarins of the Tribunal of Aſtronomy expected them; in the Preſence of which Aſſembly *P. Verbieſt* diſcover'd the Errors of their Calendar.

The young Emperor, who had never ſeen them, ſent for them into his Apartment with all the Aſtronomical Mandarins. *P. Verbieſt* was placed directly over againſt him, when the Emperor asked him very mildly, "If he could make it evidently appear, by "Experiments, whether the Calendar agreed with the "Heavens or not?"

The Father reply'd, "That it was a thing eaſily "demonſtrated, that the Inſtruments in the Obſer- "vatory were made for that purpoſe, inſomuch that "Perſons employ'd in Affairs of State, and very little "verſed in Aſtronomy, may in an inſtant judge of the "Calculations, and ſee if they agree with the Heavens

"or

" or not. If your Majeſty deſires it, reply'd the Fa-
" ther, let there be placed in one of the Courts a
" Style, a Chair, and a Table of the Size required,
" and I will immediately calculate the Projection of
" the Shadow at any Hour propoſed; by the Length
" of the Shadow it will be eaſy to determine the Alti-
" tude of the Sun, and from thence his Place in the
" Zodiack. By this Method it will be no hard mat-
" ter to judge whether its Place is exactly calculated
" in the Calendar for every Day.

The Expedient pleaſed the Emperor: He asked the Mandarins, " If they underſtood this Manner of " Supputation, and whether they could predict the " Length of the Shadow?" The *Mahometan* boldly reply'd, " That he underſtood it; and that it was " a ſure Method to diſtinguiſh the True from the " Falſe."

Soon after the Emperor commanded the *Colao*, and the Mandarins that were near him, to ſee every thing prepar'd; but while the Orders were putting in Execution the *Mahometan* thought proper to retract what he had ſaid, and to confeſs his Ignorance of that Method of Supputation.

The Impudence of the Aſtronomer greatly incenſed the Emperor, inſomuch that he would have puniſh'd him on the Spot, if he had not thought it more prudent to defer it till the Trial was over, that his Impoſture might be diſcover'd in the Preſence of his Protectors: He therefore order'd the Father to make his Calculation alone that very Day.

There was in the Obſervatory at *Peking* a ſquare Column of Braſs eight Foot three Inches high, it was erected on a Table of the ſame Metal eighteen Foot long, two broad, and an Inch thick; this Table, from the Baſe of the Column, was divided into ſeventeen Foot, and each Foot into ten Parts, which they call Inches, and theſe into ten Parts, called Minutes. The whole was ſurrounded near the Edges with a

ſmall Channel about half an Inch broad, and of the ſame depth; this they fill'd with Water that they might by that means place the Table parallel to the Horizon: This Machine ſerved formerly to determine the meridian Shadows, but the Column was pretty much bended by length of Time, and did not ſtand at right Angles with the Table.

The Style being meaſur'd and found to be eight Foot, four Inches, and nine Minutes, the Father faſtned to the top of the Column a ſmooth Board parallel to the Horizon, and preciſely of the determin'd height, and by means of a Perpendicular let fall from the Plank to the Table he marked the Point from whence he was to begin to reckon the Length of the Shadow. The Sun was then near the Winter Solſtice, and conſequently the Shadows were longer than at any other time of the Year.

After making his Calculation, according to the Rules of Trigonometry, he found that the Shadow of the Style ought to be the next Day at Noon ſixteen Foot, ſix Minutes and a half: He drew a tranſverſe Line on the Braſs Table to ſhow that the Shadow was to extend ſo far, and no farther: All the Mandarins met the next Day at the Obſervatory by order of the Emperor, and at Noon the Shadow fell exactly upon the Line that the Father had traced on the Table, at which they ſeem'd greatly ſurpriz'd.

The Emperor took a great Pleaſure in the Relation that was made of this Experiment, and order'd the Father to do the ſame again the next Day in the great Court of the Palace. The *Colaoes* gave notice of it to *P. Verbieſt*, and taking a Braſs Ruler, which he had then in his Hand, they determin'd two Foot and two Inches for the Length of the Style.

At his Return to his Lodgings he made his Calculations, after he had prepar'd a Plank well plain'd, and another to ſerve for a Style, the firſt was divided into Feet and Inches, and had three Screws, by which

it was eaſy to give it a horizontal Situation; he went next Day to the Palace with this Machine, and placed it in the great Court, and adjuſted it directly to the Meridian, after he had mark'd with a right Line on the horizontal Plank the Extremity of the Shadow, which according to his Calculation was to be four Foot, three Inches, four Minutes and a half.

The *Colaoes*, and the reſt of the Mandarins appointed to attend upon the Obſervation, met in the ſame Place a little before Noon, where they ſtood in a Circle round about the Style, and as the Shadow ſeem'd very long, becauſe it did not as yet fall upon the plank, but on one ſide of the Machine upon the Ground, the *Colaoes* whiſper'd and ſmiled on each other, verily believing that the Father was deceiv'd.

But a little before Noon the Shadow aſcended the horizontal Plank, and ſhortning it ſelf all of a ſudden at Noon fell upon the Line that was drawn preciſely.

The *Tartarian* Mandarin diſcover'd his Surprize more than any of the reſt, and cry'd out, *What a skilful Maſter have we here!* The reſt of the Mandarins did not ſpeak a Word, but from that Moment began to conceive a Jealouſy of the Father which has laſted ever ſince.

They acquainted the Emperor with the Succeſs of the Obſervation, and made him a Preſent of the Machine, which he receiv'd very graciouſly. It was invented by *P. Magalhaens*, who had made it in the Night-time with great exactneſs.

The Emperor not being willing to determine too haſtily about an Affair, which appear'd to him of great Conſequence, put the Father to a third Trial, which was attended with like Succeſs.

The *Mahometan* Aſtronomer, of whom I have ſpoken, had no other Knowledge of the Heavens than what he gather'd from ſome old *Arabian* Tables, which he had received from his Anceſtors. However he had

been labouring above a Year at the Reformation of the Calendar, which was acknowledg'd to be very faulty.

He had made according to his Manner, and preſented to the Emperor in two Volumes, the Calendar of the following Year: The firſt Volume contain'd the Lunar Months, Days and Hours of the new and full Moons, and the Quadratures, the Time of the Sun's Entrance into and coming to the middle of every Sign, according to the *Chineſe* Method. In the ſecond was the Place of the Planets for every Day in the Year, much after the manner of *Argol's Ephemerides.*

The Emperor being perſuaded, by the three Obſervations of the Shadow, that the Calculations of *P. Verbieſt* agreed with the Heavens, order'd him to examine the two Books of the *Mahometan* Aſtronomer.

It was not difficult to find a great number of Faults in this new Calendar; for beſides every thing being ill placed, and worſe calculated, they abounded with evident Contradictions; it was a Mixture of the *Chineſe* and the *Arabian*, inſomuch that it might as well be called an *Arabian* as a *Chineſe* Calendar.

P. Verbieſt made a ſmall Collection, wherein he mentioned the moſt groſs Errors in each Month in the Motion of the ſeven Planets, and at the bottom wrote a Petition, which was preſented to the Emperor. His Majeſty immediately convened a general Aſſembly of the Reguloes, Mandarins of the higheſt Claſs, and the principal Officers of all the Orders, and of all the Tribunals of the Empire, and ſent the Father's Petition that they might deliberate upon it, and come to proper Reſolutions. There never was ſeen ſo conſiderable an Aſſembly, nor ſo ſolemnly conven'd on account of Matters belonging to Aſtronomy, inſomuch that one would have imagined they had been called to conſult the Welfare and Preſervation of the Empire.

They

They there read publickly *P. Verbieſt*'s Petition, upon which the Lords and principal Members of the Council unanimouſly declared, That the Correction of the Calendar being an important Affair, and Aſtronomy a difficult Science, underſtood but by few, it was neceſſary to examine publickly, and by the Inſtruments of the Obſervatory, the Faults mention'd in the Petition.

This Decree of the Council was confirm'd by the Emperor, who nam'd, beſides the *Colaoes* and the Mandarins, all the Preſidents of the chief Tribunals to aſſiſt at the Obſervations of the Sun and the Planets, which were to be made in the Obſervatory.

The Supreme Tribunal of Rites, to which that of Aſtronomy is ſubordinate, ſent for *P. Verbieſt* and the *Mahometan* Aſtronomer, and order'd them as ſoon as poſſible to regulate the Obſervations they intended to make, and to put them in Writing with the manner of the Performance.

The Father had already calculated the Places of the Sun, Moon, and the reſt of the Planets, determining the Degrees and the Minutes of the Ecliptic where they were to be on certain Days, wherein the *Mahometan* was moſt miſtaken. Theſe Calculations were preſented to the Mandarins of the Tribunal, who determined that they ſhould both come to the Obſervatory, and with Inſtruments in their Hands ſign and ſeal the Degree and Minute where they ſuppoſed each Planet was to be.

The firſt Obſervation was therefore made on the Day the Sun enters the fifteenth Degree of *Aquarius*; a large Quadrant, which the Father had fix'd on the Meridian, ſhew'd by its Ruler the meridian Altitude of the Sun for that Day, and the Minute of the Ecliptick that it was to be in at Noon.

It was above ſix Hours that the Ruler had been put in that Poſition, to which he affix'd his Seal. The Hour being come the Sun paſſed through one

of the Sights, and fell as was expected on the other. A Sextant of ſix Foot Radius, which he fix'd ſix Days before to the Altitude of the Æquator, ſhow'd the Sun's Declination very exactly, inſomuch that they could not find the leaſt Fault.

Fifteen Days afterwards the Father had the Happineſs to ſucceed in the ſame Manner, obſerving with the ſame Inſtruments the Sun's Entrance into the Sign *Piſces*. This Obſervation was neceſſary to determine the famous Queſtion, Whether the intercalary Month was to be taken out of the Calendar or not? The meridian Altitude of the Sun and its Declination that Day plainly proved the Affirmative.

For the Place of the reſt of the Planets, as it was neceſſary to obſerve them in the Night-time to refute what had been ſet down in the *Mahometan*'s Calendar, he thought he could not do it more plainly and ſenſibly than in determing their Diſtances from the fixed Stars. He had already calculated theſe Diſtances, and in the preſence of certain Mandarins he mark'd on a Map of the Zodiack the Diſtance of theſe Stars at the Hour fixed by the Emperor.

On the Day that the Experiment was to be made the Court was divided in their Opinions about what the Father had promiſed; in the Evening the Colaoes, the Mandarins, the Mathematicians of the three Tribunals, as well *Chineſe* as *Tartarian*, flock'd from all Parts of the City, the latter with a great Train of Men on Horſeback, and the former in Chairs carried on their Servants Shoulders.

Having clearly perceiv'd that, of all the Father had propoſed to demonſtrate, there was no Failure in the leaſt tittle, they acknowledg'd that the Calendar calculated by the *Mahometan* was full of Faults, and took care to inform the Emperor of it.

The Emperor refer'd the Affair to the Council, where the Aſtronomers *Yang quang ſien* and *Uming hue*, contrary to cuſtom, found means to be preſent,

ſent, and by their Artifices divided the Votes of the Aſſembly.

The Mandarins, at the Head of the Aſſembly, could not bear with Patience that the *Chineſe* Aſtronomy ſhould be aboliſh'd, and that of *Europe* introduced in its room: They maintain'd that the Majeſty of the Empire would ſuffer if they alter'd any thing in this Science, ſince hitherto all Nations had deriv'd their Laws, Politicks, and Skill in Government from them; and they affirmed it was better to adhere to the Aſtronomy of their Forefathers, tho' a little defective, than to introduce another which they were not accuſtom'd to. They attributed to the two Aſtronomers the Glory of ſtanding up for their Country, and look'd upon them as zealous Defenders of the Grandeur of their Anceſtors.

The Principal *Tartarian* Mandarins were of a contrary Opinion, and pleaded in behalf of *P. Verbieſt*; the Diſputes were carried on, on both ſides, with a great deal of warmth; at length *Yang quang ſien*, depending upon the Protection of the Miniſters of State who were his Friends, addreſſing himſelf to the *Tartars*, ſpoke thus. "If you favour the Opinion of "*Ferdinand*, by receiving the Aſtronomy that he "would introduce, you may aſſure yourſelves that "the Empire of the *Tartars* will not laſt long in "*China*."

So raſh a Diſcourſe was received with Indignation by the *Tartarian* Mandarins, who immediately informed the Emperor of all that had paſſed. His Majeſty order'd that very Inſtant that *Yang quang ſien* ſhould be loaded with Irons, and ſhut up in the common Priſon.

At the ſame time *P. Verbieſt* receiv'd Orders to reform the Calendar and the Aſtronomy of the whole Empire; he had alſo the Superintendency of the Tribunal of Mathematicks, and they offered to dignify him with ſeveral other Titles, which he obſtinately refuſed

refuſed in four Memorials which he preſented to the Emperor.

When *P. Verbieſt* ſaw himſelf at the Head of the Aſtronomical Tribunal he preſented a Memorial to the Emperor, ſetting forth the Neceſſity of retrenching a Month from the current Year, which was contrary to the Courſe of the Sun; and as the *Chineſe* Aſtronomers had left out the thirteenth Moon this Year he made it appear that it was an unheard of Miſtake, and that even according to their own Calculations the intercalary Moon belonged to the following Year, which Memorial was referred to the Privy Council.

The Members of the Council look'd upon it as a melancholy thing, that it ſhould be neceſſary to lop a whole Month from the Calendar that had been ſo ſolemnly received, but they neither could nor durſt contradict *P. Verbieſt*; they thought it moſt proper to ſend the Chief Preſident of the Council to make their Remonſtrances.

The Mandarin accoſted the Father in a very mild manner: Take heed, *ſays he to him*, what you are going to do, you are about to make us deſpicable among the neighbouring Nations, who follow and reſpect the *Chineſe* Calendar, by letting them know that there has been ſo groſs an Error that it is neceſſary to take a whole Month from the current Year; cannot you diſſemble this matter, or at leaſt find out an Expedient to ſave our Reputation? If you can you will do us great Service. The Father replied, that it was not in his Power to make the Heavens agree with their Calendar, and that there was an indiſpenſible Neceſſity of taking away a Month.

They then immediately publiſhed an Edict throughout the Empire to this effect; That, according to the Aſtronomical Calculations of *P. Verbieſt*, it was neceſſary to take away the intercalary Month from the current Year, therefore all Perſons were forbid to uſe it for the future: This Edict greatly embarraſſed thoſe who

who knew nothing of Aſtronomy, they could not conceive what was become of this Month that was ordered to be retrenched, and they deſired to know in what Place it was kept in reſerve.

After having thus fixed the *Chineſe* Year, and regulated the Courſe of the Stars, the Father applied himſelf to re-eſtabliſh whatever elſe was defective in the Tribunal of the Mathematicks; his principal Care was to enrich the Obſervatory with new Inſtruments proper for Aſtronomical Obſervations; he cauſed them to be made with the greateſt Exactneſs, but however admirable they appeared, the *Chineſe*, who are conſtant Admirers of Antiquity, would not have preferred them to the former if they had not been obliged to it by an expreſs Order of the Emperor.

Theſe Inſtruments are large, well caſt, adorned with Figures of Dragons, and well contrived for the uſes to which they are deſigned: If the Niceneſs of the Diviſions were anſwerable to the reſt of the Work, and inſtead of plain Sights Teleſcopes had been uſed, according to the Method of the Royal Academy, nothing of this ſort would be comparable to them.

It cannot be thought tedious to deſcribe the Inſtruments which are now uſed in the Obſervatory at *Peking*; the following is the Deſcription given by *P. le Comte*, who has examined them with great Attention.

The firſt Inſtrument is an Armillary Sphere of ſix Foot Diameter; this Sphere is ſupported by four Dragons Heads, whoſe Bodies being wound in each other have their Extremities laid upon two Pieces of Braſs, croſſing each other that the Weight of the whole Machine may be better ſupported: Theſe Dragons were choſen preferable to other Creatures, becauſe they are the Emperor's Arms, and are repreſented according to the Notion the *Chineſe* have of them, that is ſurrounded with Clouds, having long Horns upon their Heads, and a thick Beard upon their lower Jaw, the Eyes fiery, the Teeth long and ſharp, their Throat wide,

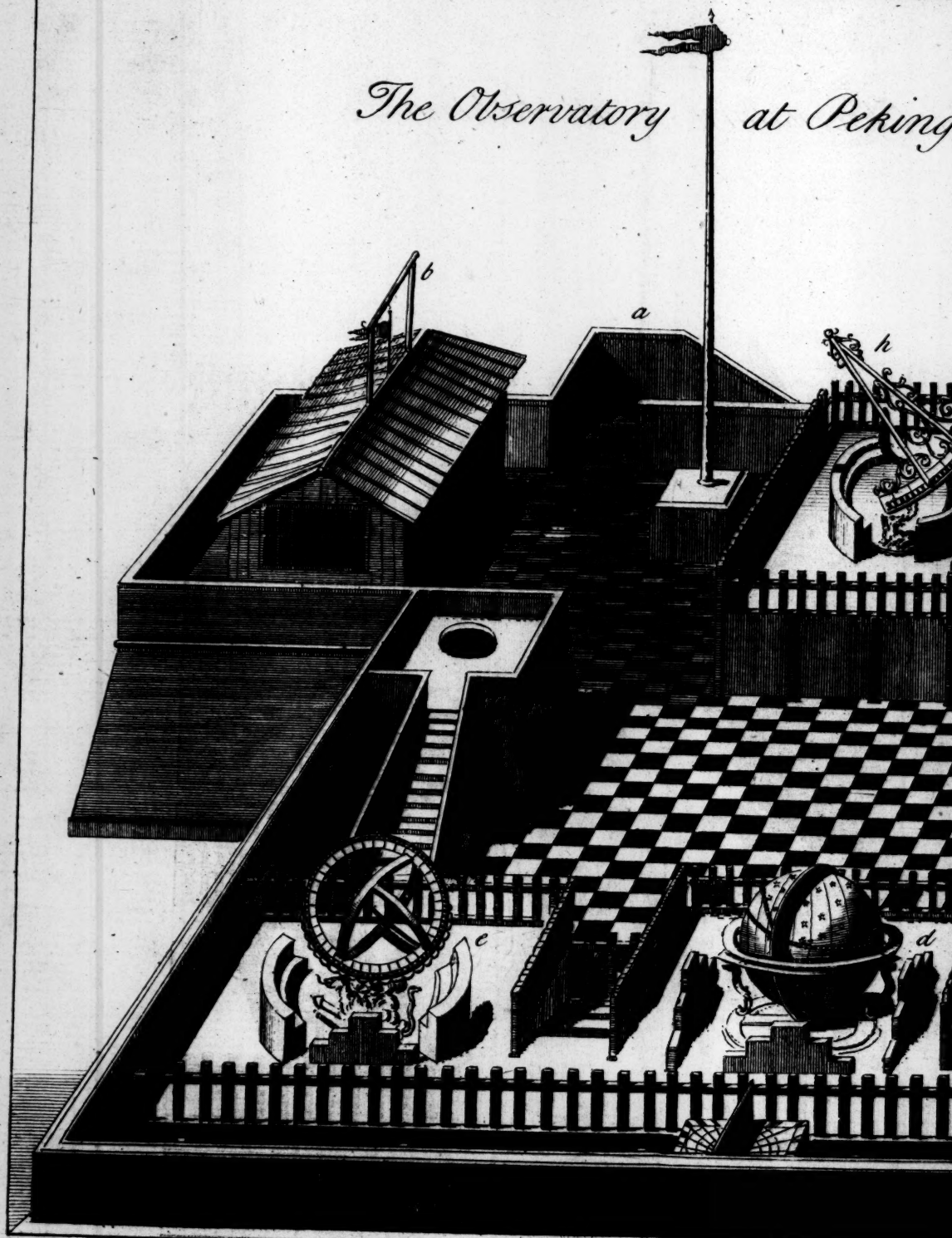
wide, and always caſting forth a Torrent of Flames: Four young Lions of the ſame Metal are fixed at the end of the braſs Feet, whoſe Heads riſe or fall according to the uſe that is made of the Inſtrument, by the means of Screws that are faſtened in them. The Circles are divided into 360 Degrees, every Degree into ſixty Minutes, by tranſverſe Lines, and the Minutes into ſix Parts, containing ten Seconds, each by the means of Vanes applied thereto.

The ſecond Inſtrument is an Equinoctial Sphere of ſix Foot diameter; this Sphere is ſupported by a Dragon which bears it on his Back, and has four Feet which ſerve inſtead of Legs, being faſtened to the Extremities of the Pedeſtal, formed as the preceding of two Bars croſſing at Right Angles, and terminating in four little Lions which ſerved to keep it ſteady; the Deſign is grand and well executed.

The third Inſtrument is an Azimuthal Horizon of ſix Foot diameter; this Inſtrument, which ſerves to take the Azimuths, conſiſts of a large Circle placed horizontally, the Double Ruler which makes the Diameter ſlides along the whole Limb, according to the Degrees of the Horizon that are to be marked, and carries along with it a Triangular String, the top of which paſſes through the Head of an Axle-tree erected perpendicularly in the Center of the ſame Horizon; four twiſted Dragons bend their Heads under the inferior Limb of the great Circle to keep it firm; two others winding about two ſmall Pillars raiſe themſelves upwards almoſt in a Semicircle, as far as the Axle-tree in the middle, where they are ſteddily fixed that the Triangle may be render'd immoveable.

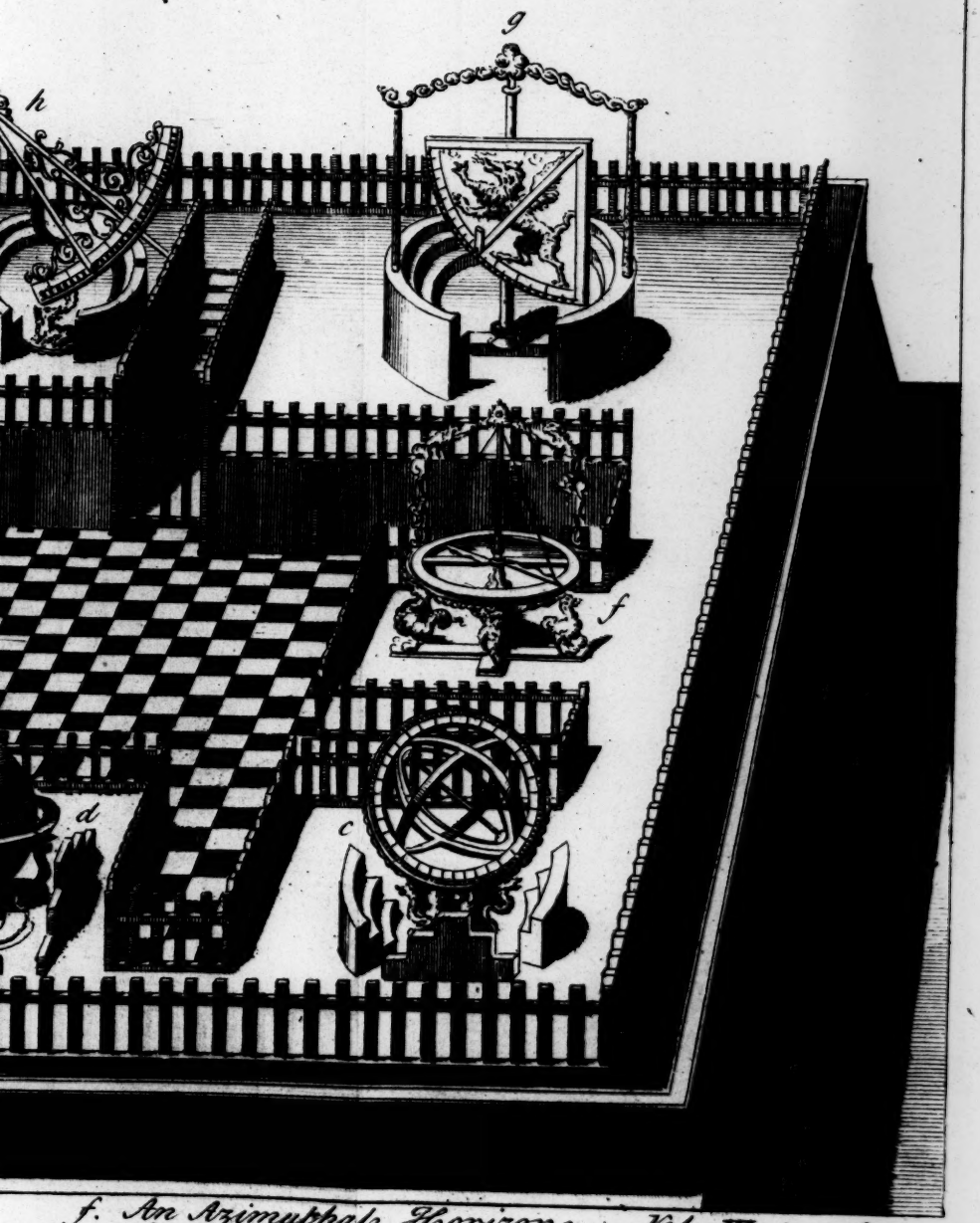
The fourth Inſtrument is a large Quadrant of ſix Foot Radius, and is divided ſo minutely as ten Seconds; the Lead that keeps it in a vertical Situation weighs a Pound, and hangs from the Center by a fine Copper Wire; the Ruler is moveable and ſlides eaſily along the Limb; a twiſted Dragon encompaſs'd with Clouds

The Observatory at Peking



a. The Stairs of the Observatory
b. A Retiring Room for the Observers
c. An Equinoctial Sphere
d. A Celestial Globe
e. An Armillary Sphere
f.
g.
h.

eking.



f. An Azimuthal Horizon *Vol. III. p. 108.*
g. A Quadrant
h. A Sextant.

Clouds holds the Parts ſtrongly together, that they may not ſtart from their Places; the whole Work is ſolid and well contriv'd.

The fifth Machine is a Sextant of eight Foot Radius; this is ſupported by an Axle-Tree whoſe Baſis forms a kind of an empty Baſon, which is kept firm by Dragons, and croſs'd in the middle by a Braſs Pillar, on the end of which a Machine is fix'd that facilitates by its Wheels the Motion of the Inſtrument; to the middle of this Machine a Copper Bar is faſten'd, repreſenting one of the *Radii* of the Sextant, which keeps it altogether immoveable; its upper Part terminates in a thick Cylinder, being the Center on which the Ruler turns; the lower Part reaches a Cubit below the Limb, to give hold for the Contrivance by which it is raiſed or depreſſed: Theſe great and heavy Machines are very difficult to be moved, and ſerve rather for Ornaments of the Obſervatory than for the uſe of the Obſervers.

The laſt Machine is a Celeſtial Globe of ſix Foot diameter, and is according to my Judgment the beſt executed of them all; the Body of the Globe is caſt, it is exactly round and very ſmooth; the Stars are well engrav'd, and placed according to their natural Diſpoſition; all the Circles are well deſcrib'd, and according to their proper Proportions; it is alſo well hung, and the leaſt force will give it a circular Motion, inſomuch that a Child may place it to any Elevation, though it weighs more than 2000 Pounds: A large braſs Baſis made circularly is ſupported by four miſ-ſhapen Dragons, whoſe rugged Hair ſuſtains the Horizon, which is very curious on account of its Ornaments, and the Beauty of its Workmanſhip: The Meridian, which ſupports the Axis of the Globe, is upheld by Clouds, which proceed from the Center of the Baſe through which it runs by means of Wheels that lie conceal'd; beſides this the Horizon, the Dragons, and the brazen Bars, which croſs at the Center of

of the Baſon, are moveable at pleaſure without changing the Situation of the Baſis which remains always fix'd: This makes it eaſy to place the Horizon level, and to cauſe it to cut the Globe exactly in the middle: All theſe Inſtruments are encompaſſed with Marble Steps in the Form of an Amphitheatre, for the Conveniency of the Obſerver, becauſe the generality of them are raiſed ten Foot high.

Of the Taſte of the Chineſe *for Poetry, Hiſtory and Plays.*

TO underſtand in what the Beauty of the *Chineſe* Poetry conſiſts it is neceſſary to be Maſter of their Language, but as that is no eaſy matter we can give but an imperfect Notion of it.

The Pieces of Poetry compoſed by the *Chineſe* are ſomewhat like our Sonnets, Rondeaux, and Songs, which are common in *Europe*; their Verſes are meaſured by the number of Characters, which are ſo many Words of one Syllable; ſome of their Verſes are long, ſome ſhort, which are agreeable by the variety of their Cadence and Harmony.

The Relation that Verſes ought to have to each other conſiſts as well in the Rhyme as in the Signification of the Words, which have among themſelves a variety of Tones agreeable to the Ear: They have another kind of Poetry without Rhyme, which conſiſts in the Antitheſis or Oppoſition of the Thoughts, inſomuch that if the firſt Thought is concerning the Spring, the ſecond ſhall be upon the Autumn, or if the firſt relates to the Fire, the other ſhall be concerning the Water: This manner of Compoſition has its Difficulties, and requires ſome Skill.

Their Poets have a great deal of Enthuſiaſm, their Expreſſions are often allegorical, and they know how to

to uſe properly the Figures that render the Style more lively and pathetick.

As for Hiſtory no People have been more careful to write and preſerve the Annals of their Empire; theſe Books had in ſo much Veneration, of which we have given an Abridgment, contain every thing conſiderable that has paſſed under the firſt Emperors that have governed *China*.

There you ſee the Laws and the whole Hiſtory of the Emperor *Yao*, with all the Care that he took to eſtabliſh a good Form of Government in his Dominions; there you read the Regulations made by *Chan* and *Yu* his Succeſſors to eſtabliſh the publick Tranquillity, the Uſes and Cuſtoms of the petty Kings, who govern the Provinces under the Emperor; their Virtues, Vices, Maxims of Government, Wars between each other; the great Men that have flouriſhed in their Time, and all other Events which deſerve to be tranſmitted to future Ages.

They have taken the ſame Care in delivering to Poſterity the Hiſtory of the following Reigns: That which is particular to the *Chineſe* is the Care they have taken, and the Precautions they have uſed, that every thing may be done with Sincerity, free from the Flattery of Sycophantick Writers.

One of the Precautions conſiſts in the Choice of a certain number of diſintereſted Doctors, whoſe Buſineſs it is to obſerve all the Words and Actions of the Emperor; every one of them in particular, without Communication with the reſt, ſets them down in a looſe Sheet as ſoon as they come to his Knowledge, and throws the Sheet into a Box through a Slit made on purpoſe.

They relate therein, with great Simplicity, every thing that has been ſaid and done; for inſtance ſuch a Day the Emperor forgot his Dignity, was not Maſter of himſelf, and gave himſelf up to Paſſion: Another Day he gave ear to nothing but his Reſentment

ment in puniſhing ſuch an Officer unjuſtly, or in annulling injudiciouſly an Act of the Tribunal; or elſe in ſuch a Year, and ſuch a Day, the Emperor gave ſuch a Mark of his Paternal Affection for his Subjects; he undertook a War for the Defence of his People and the Honour of the Empire; in the midſt of the Applauſes of the Court, who congratulated him for an Action done for the good of the Empire, he appeared with an Air full of Modeſty and Humility, as if inſenſible of ſuch juſt Praiſes.

The Box in which all theſe Leaves are depoſited is never opened while the Prince is alive, or any of the Family upon the Throne: When the Crown paſſes to another Houſe they collect all theſe particular Memoirs, and compare them together to diſcover the Truth, and from theſe Memoirs they compoſe the Emperor's Hiſtory.

Another Cuſtom of the *Chineſe* does not a little contribute to enrich the Hiſtory of their Country: Every City puts to the Preſs whatever happens uncommon in its Diſtrict; this particular Hiſtory comprehends the Situation, Extent, Limits, and Nature of the Country, with the moſt remarkable Places, the Manners of its Inhabitants, the Perſons moſt diſtinguiſhed for Arms or Learning, or thoſe who have diſcovered an uncommon Probity; the Women themſelves have a Place therein; ſuch, for inſtance, who through Attachment for their deceaſed Husbands have continued in a ſtate of Widowhood.

To ſay the truth there are ſome who obtain leave of the Governor, by means of Preſents, to be honourably mentioned in the Annals, but yet they muſt be ſuch whoſe Merit has been ſufficiently known: To avoid the Inconveniencies that might ariſe, the Mandarins of every City aſſemble once in forty Years to inſpect and examine theſe Books, from which they retrench every thing that they think proper.

They

They likewiſe mention in this Hiſtory the extraordinary Events and Prodigies, as alſo the Monſters that are born at certain times; for inſtance that at *Fou tcheou*, where a Woman was delivered of a Serpent, and gave it ſuck; as likewiſe that which was ſeen at *King te ching*, where a Sow brought forth a ſmall Elephant with a well-proportioned Trunk, tho' there are no Elephants in that Country: Theſe Facts are related in the Annals of theſe two Cities, and ſo of the reſt, where there is found all that is neceſſary to write a true and exact Hiſtory.

The *Chineſe* Authors do not only apply themſelves to write an univerſal Hiſtory of their Empire, but following their Genius they often compoſe ſeveral ſmall Hiſtories proper to amuſe in an agreeable and uſeful manner.

Theſe Hiſtories are not unlike our Romances which have been ſo much in faſhion in theſe later Ages, but with this difference that our Romances are generally nothing but Love-adventures, or ingenious Fictions proper to divert the Reader, but at the ſame time that they divert ſo greatly captivate the Paſſions that they become very dangerous, eſpecially to young Perſons; on the other hand the *Chineſe* Novels are generally full of Inſtruction, containing Maxims very proper for the Reformation of Manners, and almoſt always recommending the Practice of ſome Virtue.

Theſe Stories are often intermixed with four or five Verſes to enliven the Narration; I ſhall give you three or four of this ſort tranſlated from the *Chineſe* by *P. Dentrecolles*, the reading of which will give you a better Notion of the *Chineſe* Taſte for theſe ſort of things than any thing that can be ſaid.

NOVEL *the* FIRST.

The following Example ſhews that the Practice of Virtue renders a Family Illuſtrious.

A FAMILY in a moderate Condition dwelt at *Vou ſi*, a Town dependant on the City of *Tchang tcheou* in the Province of *Kiang nan*: Three Brothers compoſed this Family; the eldeſt was called *Liu the Diamond*, the next *Liu the Treaſure*, and the third *Liu the Pearl*; the latter was not yet old enough for Marriage, but the other two were already married; the Wife of the firſt was called *Ouang*, and that of the younger *Yang*, and they had both all thoſe Charms that render Women agreeable.

Liu the Treaſure had a ſtrong Paſſion for Gaming and Drinking, and diſcovered little Inclination to any thing that was good; his Wife was of the ſame Character, and had little regard for Virtue, greatly differing in this from *Ouang* her Siſter-in-law, who was an Example of Modeſty and Regularity; thus tho' theſe two Women ſeemingly kept up a good Underſtanding between each other their Hearts were but weakly united.

Ouang had a Son ſirnamed *Hieul*, that is *The Son of Rejoicing*; this Child was but ſix Years old when one Day ſtopping in the Street with other Children of the Neighbourhood, to behold a ſolemn Proceſſion, he was loſt in the Crowd, and did not return home in the Evening.

This Loſs rendered his Parents inconſolable, who put up Advertiſements in all Places, and inquired after him in every Street, but all to no purpoſe, for they could hear no News of their dear Son. *Liu* his Father was overwhelmed with Sorrow, and in the midſt

midſt of his Melancholy he determined to forſake his Houſe, where every thing called to mind the Memory of his dear *Hieul*; he borrow'd of one of his Friends a ſmall Sum to carry on a little Traffick in the Neighbourhood of the City, flattering himſelf that in thoſe ſhort and frequent Excurſions he ſhould at length find the Treaſure he had loſt.

As his Mind was wholly taken up with this Son, he was little affected with the Advantages he gained from Trade; however he carried it on for the ſpace of five Years without going at a great diſtance from his own Houſe, whither he returned every Year to paſs the Autumnal Seaſon; in ſhort not finding his Son after ſo many Years, and believing him loſt without Redemption, and perceiving likewiſe that his Wife *Ouang* was likely to have no more Children, he determined to withdraw himſelf intirely from ſo much Uneaſineſs, and as he had increaſed his Stock his Deſign was to go and trade in another Province.

On the Road he met with a rich Merchant who, perceiving his Talents and Skill in Trade, made him an advantageous Offer, and the deſire of growing rich made him forget his Trouble.

Hardly were they arrived in the Province of *Chang ſi* but every thing ſucceeded to their Wiſhes; they had a quick Sale for their Merchandizes, and the Profit was conſiderable: The Payment, which was deferred on account of two Years Famine that afflicted the Country, and a tedious Diſtemper wherewith *Liu* was ſeiz'd, kept him three Years in that Province; after he had recovered his Health and his Mony he ſet out in order to return to his own Country.

Happening to ſtop in the Road near a Town call'd *Tchin lieou* to recover from his Fatigues, he perceiv'd a Girdle of blue Cloth in the ſhape of a long narrow Bag, ſuch as is worn under a Gown, and uſed to carry Mony in; going to take it he found it of a conſiderable weight, and drawing a little on one ſide

he open'd the Bag, and found about two hundred Taëls.

At the ſight of this Treaſure he made the following Reflexions: *It is my Good-fortune that has put this Sum into my Hands, and I may keep it if I pleaſe, and make uſe of it without dread of any bad Conſequence; however he who has loſt it, as ſoon as it comes to his Knowledge, will be in a dreadful Agony, and return to ſeek it as ſoon as poſſible: It has been ſaid that our Anceſtors, when they have found Mony in this manner, have taken it for no other end but to reſtore it to the true Owner; this ſeems to me juſt and equitable, and worthy of Imitation, eſpecially conſidering that I am grown old, and have no Heir to ſucceed me, I have no occaſion to retain Mony which I cannot ſtrictly call my own.*

At the ſame inſtant he went and placed himſelf near the Spot where he found the Bag, and waited there the whole Day without any Perſon's coming to claim it, and the next Day he continued his Journey.

After ſix Days travelling he arrived in the Evening at *Nan ſou tcheou*, and took up his Lodging in an Inn where were ſeveral other Merchants; their Diſcourſe falling upon the Accidents of Trade, one of the Company ſaid, *Five Days ago when I left* Tchin lieou *I loſt two hundred Taëls, which I had in my undermoſt Girdle; I had taken off this Girdle and placed it near me while I took a little Reſt, when ſuddenly a Mandarin with all his Train paſſing by I got out of the way for fear of an Inſult, and forgot to take up my Mony, and it was not till I went to undreſs myſelf at Night that I perceived my Loſs; I was fully convinced that it would be to no purpoſe to return back, ſince the Place where I ſlept was much frequented, and therefore it was not worth while to retard my Journey in ſearch of what I was ſure not to find.*

Every one pitied his hard Lot, and *Liu* immediately demanded his Name, and Place of Abode; Your Servant, reply'd the Merchant, is called *Tchin*,

and lives at *Yang tcheou*, where he has a Shop and a pretty large Stock: But pray may I ask, in my turn, to whom I have the honour of ſpeaking to? *Liu* told him his Name, and that he was an Inhabitant of the City *Vou ſi*; my direct way thither, added he, is through *Yang tcheou*, and if you pleaſe I will do myſelf the Pleaſure of accompanying you to your own Houſe.

Tchin replied, with a great deal of Politeneſs, With all my Heart, if you pleaſe we will go together, and I think myſelf happy to meet with ſuch good Company; early the next Morning they ſet out on their Journey together, and as it was not very long they ſoon came to *Yang tcheou*.

After the uſual Civilities *Tchin* invited his Fellow-traveller into the Houſe, and ſerved up a ſmall Collation; then *Liu* began to talk of the Mony loſt at *Tchin lieou:* Of what Colour, ſaid he, was the Girdle wherein your Mony was contained, and how was it made? It was of blue Cloth, reply'd *Tchin*, and that which diſtinguiſh'd it from all others was the Character *Tchin* at one of its ends, which is my Name, and is worked in with white Silk.

This Deſcription leaving no farther doubt *Liu* ſaid, with a chearful Air, If I have asked you ſo many Queſtions 'tis becauſe I have found ſuch a Girdle as you deſcribe, and drew it out at the ſame time; See, ſaid he, if this belongs to you; It is the very ſame, ſaid *Tchin*, upon which *Liu* preſented it to its true Owner.

Tchin, full of Gratitude, preſſed him greatly to accept of half of the Sum, but to no purpoſe, for *Liu* would take nothing: How great is my Obligation, reſumed *Tchin*, where may be found ſuch great Honeſty and Generoſity as yours! He then ordered a handſome Treat, and they invited each other to drink with great Demonſtrations of Friendſhip.

Tchin ſaid, within himſelf, Where ſhall I find in theſe Days a Man of equal Probity with *Liu?* People of his Character are very rare; but why ſhould I receive ſo great a Benefit from him, and not think of an Acknowledgment? I have a Daughter about twelve Years old, and am deſirous of an Alliance with ſo good a Man; but has he ever a Son? that is what I am ignorant of: Dear Friend, ſaid he to him, of what Age may your Son be?

At this Queſtion the Tears fell from the Eyes of *Liu:* Alas! reply'd he, I had but one Son, who was infinitely dear to me, and ſeven Years ago walking out to behold a Proceſſion he diſappeared, and I could learn no News of him ever ſince; and to add to my Unhappineſs my Wife has had no more Children.

At this Relation *Tchin* ſeemed very thoughtful for a Moment, then reſuming the Diſcourſe, My Brother and Benefactor, ſaid he, how old was your dear Child when you loſt him? He was ſix Years old, reply'd *Liu:* What was his Sirname, added *Tchin*, and how was he made? We called him *Hi eul*, reply'd *Liu*; he had had the Smallpox, but it had left no Marks on his Face; his Complexion was fair and florid.

This Account gave great Joy to *Tchin*, and he could not help ſhewing it in his Eyes and Countenance; he immediately called one of his Domeſticks, to whom he whiſpered ſomething in his Ear; the Servant made a Sign that he would obey his Maſter's Orders, and went into the inward Part of the Houſe.

Liu attentive to theſe various Queſtions, and the Chearfulneſs that appeared in the Countenance of his Hoſt, was taken up with a great many Doubts, when he ſaw enter a young Domeſtick about thirteen Years old; he was clad in a long Gown and a handſome Surtout; he was well-ſhaped, his Features were regular, his Air modeſt, and his Carriage agreeable; he

he had fine black Eyebrows, and Eyes lively and piercing, which immediately ſtruck the Heart and Eyes of *Liu*.

When the young Boy ſaw a Stranger ſat at the Table he turned towards him and made him a low Bow, then going near *Tchin* ſtood in a modeſt manner over-againſt him: My Father, ſaid he, with a ſweet and agreeable Voice, you have called *Hi eul*, what would you be pleaſed to have with him? I will tell you by and by, reply'd *Tchin*, therefore ſtand near me and wait a little.

The Name of *Hi eul* that was given to the Boy ſtill increaſed the Suſpicions of *Liu*; a ſecret Impreſſion ſeized his Heart, and by a wonderful Sympathy of Nature recalled to his Mind the Image of his Son, his Shape, his Viſage, his Air, and his Manners; he ſaw them all in the Perſon that he beheld, and there was nothing but the Name of Father, which he gave to *Tchin*, that put him to a ſtand; he thought it was not civil to ask *Tchin* whether he was in reality his Son, becauſe it might happen that two Children might have the ſame Name, and reſemble each other.

Liu was ſo taken up with theſe Reflexions that he thought little of the Entertainment; the ſtrange Perplexity he was in might be ſeen in his Countenance, and ſomething unaccountable made him ſtedfaſtly keep his Eyes on the young Boy, inſomuch that he could look at nothing elſe: *Hi eul*, on the other hand, notwithſtanding the Fearfulneſs and Modeſty of his Age looked ſtedfaſtly upon *Liu*, and it ſeemed as if Nature had diſcovered at that inſtant that he was his Father.

In ſhort *Liu* could no longer ſuppreſs the Agitations of his Heart, and breaking ſilence all of a ſudden, asked *Tchin* if he was in reality his Son? It was not from me, reply'd *Tchin*, that he received Life, though I look upon him as my own Son; ſe-

ven Years ago a Man paſſed through this City, leading this Boy in his Hand, and by chance addreſſed himſelf to me, and prayed me to aſſiſt him in his extreme Neceſſity; My Wife, *ſays he*, is dead, and has only left me this Child; the bad ſtate of my Affairs has obliged me to leave my Country for a time, and retire to *Hoai ngan* among my Relations, from whom I expect a Sum of Mony that I may ſettle my ſelf again; I have not wherewithal to bear the Charges of my Journey, will you therefore be ſo charitable as to advance three Taëls? I will reſtore them faithfully when I return, and as a Pledge of my Honeſty I will commit to your keeping what I hold moſt dear in the World, that is my only Son; I ſhall no ſooner arrive at *Hoai ngan* but I will return and fetch this dear Child.

This Confidence affected me much; I put into his Hands the Sum that he required, and when he left me he ſhed Tears, teſtifying that he left his Son with extreme Regret; tho' what ſurprized me was that the Child ſeemed unconcerned at the Separation; but not ſeeing the pretended Father return I had Suſpicions that I wanted to have cleared up; I called the Child, and by the different Queſtions that I asked him I found that he was born in the City of *Vou ſi*; that one Day being from home to ſee a Proceſſion paſs by, and going a little too far he was deceived, and carried off by a Perſon unknown; he told me alſo the Name of his Father and Mother, and I ſoon perceived that the Child had been ſtolen by a Villain, for which reaſon I treated him with Compaſſion, and his Behaviour to me gained my Heart: I have often intended to take a Journey on purpoſe to *Vou ſi* to gain Information concerning his Family, but ſtill I have been prevented by ſome Accident or other: It happened very fortunately that a few Moments ago you were ſpeaking of your Son, and ſome of your Words recall'd paſt Tranſactions freſh to my Memory,

mory, upon which I ſent for the Boy to ſee if you knew him.

At theſe Words *Hi eul* began to ſhed Tears thro' exceſs of Joy, at the ſight of which *Liu* did the ſame; a particular Mark, ſays he, will make this Matter ſtill more plain; a little above his Knee is a black Spot, which was the effect of his Mother's Longing when ſhe was with child of him; at this *Hi eul* ſhew'd a Mark, which *Liu* ſeeing took him up in his Arms and embraced him: My Son! ſaid he, my dear Son! by what good Fortune have I found thee again after ſo long an Abſence!

In theſe happy Moments it is eaſy to conceive what Tranſports of Joy were felt both by the Father and Son: After a thouſand tender Embraces *Liu*, forcing himſelf from the Arms of his Son, went and threw himſelf at the Feet of *Tchin*, How much am I obliged to you, ſaid he, for taking him into your Houſe, and bringing up with ſo much Goodneſs this dear Part of myſelf! without you we might never have been re-united.

My amiable Benefactor, replied *Tchin*, lifting him up, 'tis this generous Act of Virtue in reſtoring the two hundred Taëls which has moved the Compaſſion of Heaven; 'tis Heaven itſelf that has conducted you hither, where you have recovered what you loſt, and have vainly ſought ſo many Years; now I know that this lovely Boy belongs to you, I am uneaſy that I did not uſe him with greater Friendſhip: Proſtrate yourſelf my Son, ſaid *Liu*, and ſhew your Gratitude to your Benefactor.

Tchin put himſelf in a poſture to return the Compliments that were made, but *Liu*, in confuſion for this Exceſs of Civility, immediately approached him, and prevented his purpoſe: Theſe Ceremonies being at an end they ſat down again, and *Tchin* placed young *Hi eul* on a Seat near his Father.

Then

Then *Tchin* began to ſpeak, My Brother, ſaid he to *Liu* (for it is a Name that I ſhall give you henceforward) I have a Daughter almoſt thirteen, my Deſign is to give her in Marriage to your Son that we may be more firmly united by this Alliance: This Propoſal was made with ſuch an Air of Sincerity, that *Liu* did not think it neceſſary to make the uſual Compliments which civility requires, he therefore got over them, and immediately gave his Conſent.

As it was late they parted, *Hi eul* went to reſt in the ſame Room with his Father, and one may judge with how much Tenderneſs they paſſed the Night. The next Day *Liu* thought of taking leave of his Hoſt, but could not reſiſt his earneſt Perſuaſions to ſtay: *Tchin* had prepared a ſecond Feaſt, wherein he ſpared nothing to regale the intended Father-in-law of his Daughter and his new Son-in-law, to comfort them at their Departure; they drank large Draughts, and gave themſelves up to Joy.

Towards the end of the Repaſt *Tchin* took a Purſe of twenty Taëls, and looking upon *Liu*, My amiable Son-in-law, ſaid he, during the time that he has been with me may have ſuffered ſomething contrary to my Intention and my Knowledge; here is a little Preſent for him till I can give more ſubſtantial Teſtimonies of my tender Affection, and I would not by any means have him refuſe it.

How! reply'd *Liu*, when I contract ſo honourable an Alliance, and ought, according to Cuſtom, to make Marriage-Preſents myſelf, and only defer it for a while becauſe I am on a Journey, muſt you load me with Gifts? It is too much, I cannot accept of them, this would cover me with Confuſion.

Alas! who thought, ſaid *Tchin*, of offering you ſo ſmall a matter; it is to my Son-in-law, and not to you that I make this little Préſent; in ſhort if you perſiſt in the Refuſal it will be to me a certain ſign that my Alliance is not agreeable.

Liu

Liu ſaw very well that he muſt comply, and that Reſiſtance was uſeleſs, he therefore humbly accepted the Preſent, and making his Son riſe from the Table he ordered him to make a profound Reverence to *Tchin:* That which I give you, ſaid *Tchin*, raiſing him up, is but a Trifle, and deſerves no Thanks: *Hi eul* then went into the inward part of the Houſe to return his Mother-in-law thanks. The whole Day was ſpent in Feaſts and Diverſions, which were not ended till the approach of Night.

Liu being retired to his Chamber gave himſelf up to Reflexions on this ſtrange Event: It muſt be owned, cried he, that in reſtoring the two hundred Taëls that I found I did an Action agreeable to Heaven, ſince I am rewarded by the Happineſs of finding my Son, and contracting ſo honourable an Alliance; this is Happineſs upon Happineſs, and is like working Flowers of Gold upon a piece of beautiful Silk: How can I ſhew my Gratitude for ſo many Favours? Here are twenty Taëls that *Tchin* has given to my Son, can I do better than to lay them out for the Subſiſtence of virtuous Bonzes? this will be like ſcattering Bleſſings upon the Earth.

The next Day after Breakfaſt the Father and Son made ready their Baggage, and took leave of their Hoſt; they went to the Port and hired a Bark, but hardly had they ſailed half a League before they came to a Place in the River whence aroſe a confuſed Noiſe, and the Water ſeemed in great Agitation; it was a Bark loaden with Paſſengers that was ſinking to the bottom; they heard the poor Wretches cry out for help, and the People on the Bank, alarmed with the ſight, called to ſeveral ſmall Barks to go to their Aſſiſtance; but the Watermen, being a kind of hard-hearted People, required the Aſſurance of a good Reward before they would go to their Aſſiſtance.

During this Debate *Liu* and his Bark arrived; when he underſtood what was the matter, ſaid he within himſelf,

himſelf, To ſave a Man's Life is much more meritorious than to adorn Temples and maintain Bonzes; let us conſecrate the twenty Taëls to this good Work, and ſuccour theſe poor Wretches that are like to periſh; at the ſame inſtant he declared that he would give twenty Taëls among thoſe who ſhould ſave in their Barks theſe half-drowned People.

No ſooner was this Offer made but the Watermen covered the River in a moment; even ſome of the Spectators who ſtood upon the Bank, and were skilful in ſwimming, threw themſelves precipitately into the Water, and in a moment's time all in general were brought ſafe to Land; *Liu*, greatly pleaſed with the Succeſs, immediately delivered the promiſed Reward.

Theſe poor People taken out of the Water, and from the Gates of Death, came to return thanks to their Deliverer; one of the Company conſidering *Liu* more attentively, cried out all on a ſudden, How! is it you my elder Brother; by what good Fortune do I meet you here? *Liu yu*, turning about, knew his third Brother *Liu tchin*, and was ſo tranſported with Joy that he was quite in a Rapture, and joining his Hands together, O wonderful! ſaid he, Heaven has conducted me hither at this critical Moment to ſave my Brother's Life! after which he lent him his Hand, embraced him, helped him into the Bark, aſſiſted him to take off his wet Garments, and gave him others.

Liu tchin, being come to himſelf, performed all the Duties that Cuſtom requires from a younger Brother, and the elder having made a proper return called *Hi eul*, who was in one of the Rooms of the Bark, to come and ſalute his Uncle; then he related all his Adventures, which filled *Liu tchin* with Amazement from which he could not ſoon recover: But let me know, ſaid *Liu yu*, what could bring you into this part of the Country?

It

It is not poſſible, reply'd *Liu tchin*, to tell you in a few Words the Cauſe of my Journey: When you had been three Years abſent from your Houſe we had News that you died of a Diſeaſe in the Province of *Chan ſi*; my ſecond Brother, as Head of the Family, in your Abſence made an Inquiry, and aſſured us that it was true; this was like a Clap of Thunder to my Siſter-in-law, who was inconſolable, and went into deep Mourning; as for myſelf I conſtantly affirmed that the News was not certain, and that I believed nothing of it.

A few Days after, my ſecond Brother preſſed my Siſter-in-law to think of a new Marriage, but ſhe always rejected the Propoſition; in ſhort ſhe engaged me to undertake a Journey into *Chan ſi*, to inform my ſelf upon the Spot concerning your Affairs, and when I leaſt thought of it, being ready to periſh in the Waves, I met with my dear Brother who ſaved my Life: This Protection of Heaven is truly wonderful; but, my Brother, believe me there is no time to loſe, make what haſte you can to your Houſe to mitigate the Sorrows of my Siſter-in-law, who undergoes too violent a Perſecution, and the leaſt delay may cauſe Misfortunes that are not to be remedied.

Liu yu was in a great Conſternation at this Recital, and ſending for the Maſter of the Bark, tho' it was late, gave him Orders to ſet ſail and to proceed on his Voyage all the Night.

While *Liu yu* met with theſe Adventures *Ouang* his Wife was in the utmoſt Diſtreſs; a thouſand reaſons prevailed upon her not to believe her Husband was dead; but *Liu pao*, who by this pretended Death became Maſter of the Houſe, affirmed it ſo poſitively that at length ſhe ſeemed convinced, and went into Mourning.

Liu pao had a wicked Heart, and was capable of the moſt diſhonourable Actions: I make no doubt, ſaid he, but my eldeſt Brother is dead, and I am become

come Maſter. My Siſter-in-law is young, handſome, and well made, her Relations live at a Diſtance, and ſhe cannot readily procure their Aſſiſtance, I will force her to marry again as ſoon as poſſible, by which means I ſhall get a Sum of Mony.

He communicated his Intentions to his Wife *Yang*, and order'd her to employ a skilful Marriage-broker, but *Ouang* refuſed to hearken to the Propoſition; ſhe ſwore ſhe would continue a Widow, and honour by her Widowhood the Memory of her Husband. Her Brother-in-law *Liu tchin* confirm'd her in this Reſolution, inſomuch that all the Artifices they could make uſe of had no Succeſs. She could not get it out of her Mind but that her Husband was ſtill living, and deſir'd to be ſatisfied about it. Reports, ſaid ſhe, are often falſe, and without ſending to the Place it is impoſſible to be fully certain: The Journey indeed is long, at leaſt two hundred Leagues, but what then, I know the good Diſpoſition of my Brother *Liu tchin*; I ſhould be glad if he would go into the Province of *Chan ſi*, and inform himſelf of the Truth; and if I have been ſo unfortunate as to loſe my Husband, he will at leaſt bring back his precious Remains.

Liu tchin was deſired to undertake this Journey, and he accordingly departed; his abſence render'd *Liu pao* more ardent in his Purſuits; beſides having for ſome Days paſt had ill Succeſs at Gaming, he could not tell where to get Mony to try to recover his Loſſes: In the Strait that he was in he met with a Merchant of *Kiang ſi*, who had juſt loſt his Wife and was looking for another. *Liu pao* laid hold of the Opportunity, and propoſed his Siſter-in-law; the Merchant agreed to the Propoſal, but not without taking the Precaution to inform himſelf, whether ſhe that was propoſed was young and handſome; and as ſoon as he knew the certainty he loſt no Time, and paid twenty Taëls to conclude the Affair.

When

When *Liu pao* had received the Sum, I ought to acquaint you, ſaid he to the Merchant, that my Siſter-in-law is proud, haughty, and a great Lover of Formality; ſhe will make a great many Difficulties when ſhe is to leave the Houſe, and you will have ſome Trouble to bring her to a Reſolution; I will tell you therefore what you muſt do; at the beginning of the Night bring a Chair adorn'd as uſual, with good ſtrong Porters, make as little noiſe as you can, and be ready at the Door; She that will appear with a mourning Head-dreſs is my Siſter; ſay never a Word to her, nor hearken to what ſhe ſays, but take her about the middle, force her into the Chair, and conduct her to your Bark as ſoon as you can. This Expedient pleaſed the Merchant, and the Execution of the Project ſeem'd eaſy.

In the mean time *Liu pao* returned home, and that his Siſter-in-law might have no Suſpicion of his Deſign he took no notice of any thing while ſhe was by; but as ſoon as ſhe was withdrawn he made his Wife a Confident of the Project, and told her of the Trick he was going to play; It is neceſſary, ſaid he, that this two-legg'd Merchandiſe ſhould be taken away this Night, of which I have not the leaſt Reaſon to doubt: However I am not willing to be preſent at the Tranſaction, ſo that I will be abſent for ſome Time; but it is neceſſary that you ſhould know that as ſoon as Night appears there will come a conſiderable Crowd to our Door, and will take her away in a Chair.

He was going to proceed when he was ſuddenly ſtopt by the Noiſe that he had heard: It was his Siſter-in-law that paſſed near the Window of the Room, at which *Liu pao* went haſtily out at another Door, inſomuch that he had not time to add the Circumſtance of the mourning Head-dreſs: It was doubtleſs by

by the particular Direction of Heaven that this Circumſtance was omitted.

Ouang readily perceived that the Noiſe ſhe made at the Window had obliged *Liu pao* to break off his Diſcourſe abruptly: The Tone of his Voice plainly ſhewed that he had ſtill ſomething more to ſay, but ſhe had heard enough, for finding by his Air when he enter'd the Room that he had ſome Secret to communicate to his Wife, ſhe pretended to withdraw, and liſtening ſecretly at the Window heard theſe Words diſtinctly, *They will carry her off, they will put her in a Chair.*

Theſe Words greatly ſtrengthen'd her Suſpicions, when entring the Room, and going to *Yang ſang*, ſhe declared her uneaſineſs to her; Siſter-in-law, ſaid ſhe to her, you behold an unfortunate Widow who is bound to you by the ſtrongeſt Ties of the moſt ſincere Friendſhip, and therefore by this very Friendſhip I conjure you to acknowledge freely whether your Husband perſiſts in his former Deſign or no, in forcing me to a Marriage which will prove my utter Ruin?

At theſe Words *Yang* appear'd in Confuſion and bluſh'd, but recovering her ſelf ſoon after; Why ſhould you have ſuch Thoughts, Siſter, ſaid ſhe to her, and why do ſuch ſtrange Fancies diſturb your Mind? If there was a Deſign of a ſecond Marriage, do you think there would be any great difficulty in the matter? But alas! To what purpoſe ſhould a Perſon throw himſelf into the Water before the Bark is going to be caſt away?

When *Ouang* heard the Proverb of the Bark ſhe underſtood better the Senſe of the private Diſcourſe of her Brother-in-law: She immediately gave herſelf up to Complaints and Tears, and quite overwhelmed with Grief ſhut herſelf up in her Room, where ſhe wept, ſighed, and lamented. What a Wretch am I, ſaid

ſaid ſhe, that I know not what is become of my Huſband! *Liu tchin*, my Brother-in-law and Friend, whom I might depend upon is on a Journey; my Parents and Relations live at a great Diſtance; if this Affair is haſtened how can I give them Notice? I can hope for no Aſſiſtance from my Neighbours, for *Liu pao* is become formidable among them, and they know he is capable of the blackeſt Villainy: Wretch that I am! I cannot eſcape from his Snares; if my Ruin is not perfected to Night it will to Morrow, or in a very ſhort time; the only thing I can do is to put an end to this painful Life; to die once is much better than to ſuffer a thouſand Deaths, and what is my Life at preſent but one continual Death?

She then came to a Reſolution, but deferred executing it till the Evening: As ſoon as Day had left our Hemiſphere, and Darkneſs had ſucceeded in its room, ſhe retir'd into her Chamber, and ſhutting her ſelf up took a Cord, and faſten'd one end of it to a Beam, and at the other made a running Nooſe; ſhe got upon a Stool, modeſtly adjuſted her Garments about her Feet, and then cried out, *Supreme* Tien *avenge my Cauſe*: After this ſhe threw down her Headdreſs, and putting her Head and Neck into the running Nooſe, ſhe kick'd away the Stool with her Foot, and was left ſuſpended in the Air.

Here was an end, as one would imagine, of this unfortunate Lady, but it ſomehow happen'd that the Cord, though made of Hemp and ſeemingly very ſtrong, immediately broke, and ſhe fell to the ground half dead.

Yang run towards the Room as ſoon as ſhe heard the Noiſe which was occaſion'd by her violent Fall, and found the Door barricadoed; ſhe thought it was the Effect of a troubled Mind, and therefore took up a Bar and wrench'd open the Door: As the Night was extremely dark in entering the Room her Feet were entangled in *Ouang*'s Garment, which threw her

down; this Fall forced her Head-dreſs to ſome diſtance, and the Fright ſhe was in made her faint away for a few Moments: When ſhe had recover'd her Senſes ſhe roſe up and went to ſeek for a Lamp, and returning to the Room found *Ouang* extended upon the Earth without Motion, and her Breath almoſt gone, for the Cord bound her ſo very ſtraight that ſhe foam'd at the Mouth, upon which ſhe immediately looſen'd the running Nooſe.

While ſhe was proceeding to do other Services ſhe heard a knocking at the Door; ſhe made no doubt but it was the Merchant of *Kiang ſi* that came to fetch his purchaſed Spouſe; ſhe ran haſtily to receive them, and introduce them into her Chamber that they might be Witneſſes of what had happen'd; through haſte, and willingneſs not to appear without a Head-dreſs, ſhe took up that which ſhe found at her Feet, which was the mourning Head-dreſs of *Ouang*.

It was in reality the Merchant of *Kiang ſi* that came to take away the Lady that had been promiſed him; he had a Wedding-Chair adorn'd with Streamers of Silk, Feſtoons, Flowers, and ſeveral fine Lanthorns: It was ſurrounded with Domeſticks who carried lighted Torches, and a Crowd of Muſicians who were to play on Flutes and Haut-boys. All theſe Attendants were placed in the Street without playing on their Muſick, or making the leaſt noiſe; the Merchant had advanced a little forward, and knock'd ſoftly at the Door, but finding it half open he enter'd the Houſe with lighted Flambeaux.

When *Yang* appear'd the Merchant ſeeing her in a mourning Head-dreſs, which was the Signal agreed upon, and being likewiſe charm'd with her Air and Features, he laid hold of her as a hungry Hawk ſeizes a little helpleſs Bird: His Followers ran to his aſſiſtance, and ſhut the Lady up in the Chair which was there ready to receive her; in vain ſhe cry'd out, *You are deceived, it is not me you ſeek for*; the Noiſe

of

of the Inſtruments was ſoon heard, which drown'd her Voice, while the Chairmen that carried her rather flew than walk'd to tranſport her to the Bark.

While this was acting *Ouang*, who had received aſſiſtance from the Care of her Siſter-in-law, was come to her ſelf and had recovered her Senſes; the great Noiſe that ſhe heard at the Door renewed her Fears, and filled her with dreadful Inquietudes; but when ſhe perceived the noiſe of the Trumpets and the Confuſion of Voices and muſical Inſtruments go ſtill farther and farther off, ſhe began to grow bolder, and in about half a quarter of an Hour ventured to go and ſee what was the matter.

After ſhe had called her Siſter-in-law ſeveral times to no purpoſe, ſhe imagin'd that the Merchant had made a Miſtake, and had taken her away tho' he came for another, but ſhe was fearful of ſome troubleſome Incident in return when *Liu pao* ſhould be informed of the Miſtake. She then ſhut herſelf up in her Chamber, where ſhe collected her ſcatter'd Jewels and other Parts of her Head-dreſs that were left, and entertain'd Thoughts of taking a little reſt, but ſhe could not cloſe her Eyes during the whole Night.

Early in the Morning ſhe roſe up, and while ſhe was ſeeking her mourning Head-dreſs to put it on, ſhe heard a noiſe at the Door of one knocking very hard, crying out, *Open the Door*; it was no body elſe but *Liu pao*, whoſe Voice ſhe was well acquainted with. She was not long in reſolving what to do, but let him knock without anſwering: He ſwore, curſed and bawled till he grew hoarſe; at laſt *Ouang* went to the Door, and ſtanding behind, without opening it, Who is that knocks, ſaid ſhe, and who is it that makes ſuch a noiſe? *Liu pao*, who diſtinguiſhed very well the Voice of his Siſter-in-law, was immediately ſeized with a ſtrange dread, eſpecially when ſhe refuſed to open the Door; Siſter-in-law, ſaid he, I have good News to tell you, *Liu tchin*

our younger Brother is returned, and our eldeſt Brother enjoys a perfect health; open quickly.

At theſe Words, concerning the Return of *Liu tchin*, *Ouang* ran to take the black Head-dreſs that *Yang* had left, but in vain did ſhe expect to ſee her dear *Liu tchin*, for there was no body but *Liu pao* who enter'd immediately her Room, but not ſeeing his Wife there, and moreover obſerving a black Head-dreſs on her Siſter-in-law's Head, his Suſpicions were ſtrangely renewed. At length he cried out, Where is your Siſter-in-law? You ought to know better than I, replied *Ouang*, ſince it was you that carried on this fine Intrigue: But tell me, replied *Liu pao*, why do not you wear your white Head-dreſs? Have you laid aſide your Mourning? In anſwer to which *Ouang* was ſo complaiſant as to relate the Hiſtory that had happen'd during his Abſence.

She had hardly made an end of her Story before *Liu pao* began to beat his Breaſt, and acted like a Madman, but coming to himſelf by little and little, I have one Comfort in my Misfortunes, ſaid he to himſelf, I will ſell my Siſter-in-law, and with the Mony I'll buy another Wife, and no Body ſhall know that I have been ſo unfortunate as to ſell my own. He had been playing all the Night, and had loſt the thirty Taëls which he had received from the Merchant of *Kiang ſi*, who was already at a great diſtance with his new Bride; he was preparing to go out in order to negociate this Affair, when he perceived at the Door four or five Perſons who wanted to enter; they were his eldeſt Brother *Liu yu*, his youngeſt *Liu tchin*, his Nephew *Hi eul*, and two Domeſticks that carried the Baggage. *Liu pao* amazed at this Sight, and not having the aſſurance to confront them, made what haſte he could out at the Back-door, and vaniſh'd like Lightning.

The Lady *Ouang*, tranſported with Joy, came to receive her dear Husband; but how exceeding was her

her Delight when ſhe perceived her Son, whom ſhe hardly knew he was grown ſo much and had ſo fine a Perſon: Ah! by what good Fortune, ſaid ſhe, have you brought back this dear Son whom I ſuppoſed to be loſt?

Liu yu enter'd into the Detail of all his Adventures, and *Ouang* in her turn related at large all the Indignities that *Liu pao* had made her ſuffer, and the Extremities to which he had reduced her.

Then *Liu yu* having beſtowed on his Wife the Commendations that her Fidelity deſerved, If by a blind Paſſion for Riches, *ſaid he*, I had kept the 200 Taëls, which I found by chance, how ſhould I have recovered my dear Child? If Avarice had hindred me from giving the twenty Taëls to ſave thoſe who were ſuffering Shipwreck my dear Brother had periſhed in the Water, and I ſhould never have ſeen him: If by an unlook'd for Adventure I had not met with this amiable Brother, how ſhould I have diſcovered the Trouble and Diſorder that reigned in my Houſe? Without this, my dear Wife, we ſhould never have been re-united, our Family would have been diſmember'd, and we ſhould have been plunged in Affliction. All this is the effect of the particular Providence of Heaven, who has over-ruled theſe different Events: As for my other Brother, who without Deſign ſold his own Wife, has juſtly brought on himſelf his own Misfortunes: The Almighty *Tien* treats Mankind as they deſerve, let them not therefore think to eſcape his Juſtice.

Let us learn from hence how advantageous it is to practiſe Virtue, which renders a Family more flouriſhing every Day.

Not long after *Hi eul* went to fetch his Bride the Daughter of *Tchin*; the Marriage was concluded, and proved a very happy one; they had ſeveral Children, and ſaw a great number of their Grand-Children, many of which were advanced by their Learning, and

raiſed to the higheſt Offices; thus this Family became illuſtrious.

Another NOVEL.

Tchoang tſe, *after the Funeral Obſequies of his Wife, wholly addicts himſelf to his beloved Philoſophy, and becomes famous among the Sect of* Tao.

The Chineſe *Author's* PREFACE.

THE Riches and Advantages of this World are like an agreeable Dream of a few Moments; Honour and Reputation are like a bright Cloud that is ſoon diſſipated; even the Affection of thoſe who are united by the Ties of Blood is often nothing but a vain Shadow; the moſt tender Friendſhip often changes to a deadly Hatred; let us not be pleaſed with a Yoke becauſe it is Gold, and with Chains becauſe they conſiſt of Jewels; let our Deſires be reaſonable, but eſpecially let them be moderate; let us free our ſelves from too great an Attachment to the Creatures, for it is like taking up a handful of Sand; let us look upon it as the principal Point to preſerve our ſelves in a State of Liberty and Joy, which is independent.

The Sects of *Tao* and *Fo*, tho' greatly different from the Sect of the Learned, agree with them in the Principal Duties, without attempting to oppoſe or weaken them; however it is true that the Love of Fathers to Children ought not to make them over and above anxious when they are about to be ſettled in the World; on which account it is commonly ſaid, *The Fortune of Children ought to be procur'd by themſelves.*

As for what relates to Man and Wife they are united together by Sacred Ties, and a Divorce or Death often diſſolve this Union: This we are taught by

by the Proverb which ſays, *Husband and Wife are like Birds of the Field, in the Evening they meet in the ſame Buſh, and ſeparate in the Morning:* Yet it muſt be own'd there is much leſs to be fear'd from the Exceſs of Paternal Affection than Conjugal Love; the latter is nouriſh'd and grows ſecretly by mutual Endearments and reciprocal Confidence, inſomuch that it is no uncommon thing for a young Wife to become Maſter of her Husband, from whence proceeds the Coldneſs of the Son to the Father: Theſe are groſs Faults, from which Men of Senſe know how to preſerve themſelves.

Upon this Subject I ſhall give a Sketch of the Life of the famous *Tchouang tſe*, but I ſolemnly declare that it is with no Intention to weaken the Union between Man and Wife, my only Deſign is to ſhew that we ought to be careful in diſtinguiſhing between true and falſe Merit, in order to regulate our Affections; and as it is very dangerous to be a Slave to a blind Paſſion, it is likewiſe of great conſequence to our Repoſe to keep within the Bounds of Moderation; generally ſpeaking thoſe who conſtantly ſtrive to ſubdue their Paſſions will at length become Maſters; then Wiſdom will be their Portion, and a calm and ſerene Life will be the Fruit of their Labour: But let us come to the Hiſtory.

TOWARDS the end of the Dynaſty of *Tcheou* there was a famous Philoſopher appear'd in *China*, called *Tchouang tſe*, he was born at *Mong*, a City of the Kingdom of *Song*; he had a ſmall Mandrinate, and became a Diſciple of a famous Sage of thoſe Times, and Author of the Sect of *Tao*; his Name was *Ly*, and his Sirname *Eul*; but as he came into the World with white Hair he was called the *Infant Old Man*.

Every time *Tchouang tſe* ſlept his Sleep was interrupted by Dreams; he imagined himſelf to be a large

Butterfly fluttering about either in ſome Meadow or Orchard: The Impreſſion of this Dream was ſo ſtrong, that even when he awaked he could not help fancying he had Wings faſten'd to his Shoulders, and that he was ready to fly away, not being able to gueſs at the meaning of a Dream ſo extraordinary and frequent.

One Day making uſe of a proper Opportunity, after a Diſcourſe of his Maſter *Lac tſe* on one of the Canonical Books, he told him his Dream that had been repeated ſo often, and deſir'd the Interpretation.

This reply'd the wonderful Man, who was well acquainted with the Secrets of Nature, The Cauſe of this Dream ought to be ſought in the Times preceding thoſe in which you live; you muſt know that at the Time that the Chaos began to be unravell'd, and the World to be formed, you was then a fine white Butterfly: The Waters were the firſt Production of Heaven, the ſecond was the Trees and Plants, wherewith the Earth was adorned, for every thing flouriſhed and looked gay in an Inſtant: This fine white Butterfly wander'd at pleaſure, and went and enjoyed the Scent of the moſt excellent Flowers; he knew how even to derive from the Sun and Moon an infinite Delight, inſomuch that at length he procured himſelf the Gift of Immortality; his Wings were large and almoſt round, and his Flight was ſwift.

One Day as he was taking his Diverſion he alighted upon the Flowers of the Pleaſure-Garden of a Great Queen, wherein he found the Secret to inſinuate himſelf, and ſpoil ſeveral Buds ſcarcely blown; the myſterious Bird, to whom was committed the Care of the Garden, ſtruck the Butterfly with his Beak and killed him.

The Butterfly's Body was then left without Life, but his Soul being immortal could not be deſtroyed; it has paſſed into other Bodies, and at preſent poſſeſſes that of *Tchouang tſe:* This gives you the happy Diſpoſition to become a great Philoſopher capable of raiſing

raiſing yourſelf, and acquiring the Art which I teach, and alſo of purifying your ſelf by an entire Detachment from the World, and eſtabliſhing your ſelf in the perfect Knowledge of the Mind and Heart.

From that time *Lao tſe* diſcovered to his Diſciple the deepeſt Myſteries of his Doctrine, and the Diſciple perceived himſelf all of a ſudden become another Man, and following thenceforward his original Form he had in reality the Diſpoſition of a Butterfly, which is continually fluttering without fixing upon any Object how charming ſoever; that is, *Tchouang tſe* began to diſcover more fully the Emptineſs of every thing that amuſes and enchants Mankind; the moſt illuſtrious Condition was not capable of laying a Temptation in his way; his Heart became inſenſible to the greateſt Advantages, for he found them as light as a thin Cloud that is the ſport of every Wind, and as unſtable as the Water of a Brook whoſe Stream is extremely rapid; in ſhort his Soul no longer adhered to any thing.

Lao tſe ſeeing his Diſciple entirely weaned from earthly Amuſements, and having a Taſte for Truth, initiated him into the Myſteries of *Tao te king*, for the 5000 Words of which this Book is compoſed are all myſterious; he kept nothing ſecret from ſuch a worthy Diſciple.

Tchouang tſe for his part gave himſelf up entirely to ſtudy; he read without ceaſing, he meditated, he put in practice the Doctrine of his Maſter, and in proportion as he examined his interior Part to purify it, and if the Expreſſion may be allowed to refine it; he perfectly comprehended the difference between what is viſible and inviſible, between the Body which is corruptible, and the Spirit which leaving its Abode acquires new Life by a kind of wonderful Transformation.

Tchouang tſe, ſtruck with theſe Lights, renounced the Office he was poſſeſſed of; he even took Leave of

Lao

Lao tſe with a Deſign to travel, hoping to acquire agreeable Knowledge, and to make freſh Diſcoveries.

However tho' his Ardor was great to be entirely diſengaged, and to enjoy uninterrupted Repoſe, he had not renounced Conjugal Pleaſures; he married ſucceſſively three times; his firſt Wife was taken away ſuddenly by a Diſtemper, a ſecond he divorced for Unfaithfulneſs that he had ſurprized her in, the third ſhall be the Subject of this Hiſtory.

Her Name was *Tien*, and was deſcended from the Kings of *Tſi*: *Tchouang tſe* was greatly eſteemed throughout the Kingdom, and one of the Principal of this Family, called *Tien*, engaged by his Merit gave him his Daughter in Marriage.

This new Bride far outdid both her Predeceſſors; ſhe was well ſhaped, had a fine Skin, and a Diſpoſition that had a due mixture of Mildneſs and Vivacity; ſo that tho' the Philoſopher was not naturally paſſionate he tenderly loved this laſt Wife.

However the King of *Tſou*, being informed of the great Reputation of *Tchouang tſe*, deſigned if poſſible to get him into his own Dominions; he deputed Officers of his Court, with rich Preſents of Gold and Silks, to invite him to enter into his Council in Quality of Prime Miniſter.

Tchouang tſe, far from being blinded with theſe Offers, made his Apology after this manner: A Heifer appointed for Sacrifice, and delicately fed for a long time, walked in Pomp loaded with all the Ornaments uſual to Victims; in the midſt of this kind of Triumph ſhe perceived in the Road Oxen yoked, which were ſweating at the Plough; this Sight redoubled her Pride, but after ſhe was introduced into the Temple, and ſaw the Knife lifted up ready to ſlay her, ſhe wiſhed to be in the Place of thoſe whoſe mean Lot ſhe had before deſpiſed; theſe Wiſhes were fruitleſs for it coſt her her Life: In this manner *Tchouang tſe* courteouſly refuſed the Preſents and Offers of the King.

Soon

Soon after he retired with his Wife into the Kingdom of *Song*, his native Country, and choſe for his Abode the agreeable Mountain *Nan hoa*, in the Diſtrict of *Tſao tcheou*, there to ſpend his Life in a Philoſophical manner, and to enjoy, far from the noiſe and Tumults of the World, the innocent Pleaſures of the Country.

One Day, as he was walking and enjoying his Meditations at the foot of a Mountain, he found himſelf inſenſibly near the Sepulchres of the neighbouring Place; he was ſtruck with the Multitude of the Tombs: Alas! *cried he, ſighing*, behold all are equal, here there is neither Rank nor Diſtinction; the moſt ignorant and ſtupid of Mankind are confounded with the prudent and wiſe; a Sepulchre is the eternal Abode of every Man; when once he has taken his Place in this Habitation of the Dead he muſt never expect to return to Life.

After he had buſied himſelf for ſome time with theſe melancholy Reflexions, he advanced to the Side of the Burying-Place, when he found himſelf without deſign near a Sepulchre newly built; the little Eminence made of tempered Earth was not yet entirely dry; very near it ſat a young Woman, whom at firſt he was not aware of; ſhe was in deep Mourning, that is ſhe was clad in a long white Gown of coarſe hempen Cloth without ever a Seam; ſhe was placed a little on one ſide the Tomb, holding in her Hand a white Fan, wherewith ſhe inceſſantly fann'd the upper part of the Sepulchre.

Tchouang tſe ſurprized with this Adventure, Dare I, *ſaid he to her*, demand of you to whom this Tomb belongs, and why you take ſo much Pains in fanning it? Doubtleſs there is ſome Myſtery in it which I am ignorant of: The Woman without riſing, as Civility ſeemed to require, and continuing ſtill to move the Fan muttered a few Words between her Teeth, and ſhed Tears; this made it plain that Shame, rather than the

the natural Timidity of her Sex, hindered her from explaining herſelf.

At length ſhe made this Reply: You ſee a Widow at the foot of her Husband's Tomb; Death has unfortunately ſnatch'd him from me, and he whoſe Bones reſt in this Tomb has been dear to me during Life; he loved me with an equal Tenderneſs, and even when he expired left me with Reluctance; theſe are his laſt Words: *My dear Wife*, ſaid he, *if afterwards you think of marrying again, I conjure you to wait near my Sepulchre till the moiſtened Earth of which it is compoſed ſhall be intirely dry, and then I will allow you to marry again*; wherefore thinking that the Surface of this Earth, newly heaped up, will not readily dry, you ſee me fan it continually to diſperſe the Moiſture.

At ſo ſimple an Acknowledgment the Philoſopher had much ado to forbear laughing; however he kept his Countenance, and ſaid within himſelf, This Woman is in great haſte, how can ſhe dare to boaſt of loving her Husband, and of being belov'd by him? What would ſhe have done if they had hated each other? Then addreſſing himſelf to her, You deſire, ſaid he, that the top of the Tomb may be quickly dry, but your Conſtitution being tender you muſt needs be weary very ſoon, and ſince you will want Strength permit me to help you; at theſe Words the young Lady roſe up, and making a profound Reverence accepted the Offer, and preſented him a Fan like her own.

Then *Tchouang tſe*, who had the Art of raiſing Spirits, called them to his Aſſiſtance, and giving a few blows with the Fan upon the Tomb, immediately all the Moiſture vaniſh'd; the young Lady, after ſhe had thanked her Benefactor with a gay and ſmiling Countenance, drew a ſilver Bodkin from her Hair, and made him a Preſent of it, with the Fan that ſhe uſed herſelf, beſeeching him to accept of them as a Token of her Gratitude; *Tchouang tſe* refuſed

fuſed the Bodkin, but took the Fan; after which the Lady withdrew well ſatisfy'd, Joy appearing in her Countenance and her Gait.

As for *Tchouang tſe* he remained quite aſtoniſhed, and abandoning himſelf to Reflexions, which aroſe from ſuch an odd Adventure, he returned to his Habitation; when ſitting in the Hall, where he thought himſelf alone, he viewed for ſome time the Fan that had been given him; and then fetching a deep Sigh repeated the following Verſes.

Do not they ſay that two Perſons join themſelves together only on account of an inveterate Hatred they bore each other in a precedent Life, * *and ſeek each other in Marriage?*

His Wife *Tien* was behind her Husband without being perceived; after hearing what was ſaid, ſhe advanced a little, and ſhewing herſelf, May one know, ſays ſhe, what makes you ſigh, and whence comes this Fan that you hold in your Hand? *Tchouang tſe* related the Story of the young Widow, and all that had paſſed at her Husband's Tomb.

The Story was hardly ended but the Lady *Tien* diſcovered ſigns of Indignation and Anger in her Looks, and, as if ſhe had ſought the young Widow with her Eyes, loaded her with a thouſand Curſes, called her the Scandal of Mankind, the Shame of her Sex; then looking upon *Tchouang tſe*, I have ſaid it, and it is true, ſhe is a Monſter of Inſenſibility.

Tchouang tſe was not over and above attentive, but following the Emotions of his own Mind repeated theſe Verſes: *While a Husband is living how does his Wife flatter and praiſe him! When he is dead, ſhe is ready to take the Fan, and dry his Sepulchre as faſt as poſſible: A Picture repreſents well enough the outſide of an Animal, but it cannot ſhew what is within;*

* *This relates to the Opinion of the Tranſmigration of Souls.*

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one ſees the Countenance of a Perſon, but not the Heart.

At theſe Words *Tien* fell into a great Paſſion, Mankind ſaid ſhe, are all alike as to their Nature; it is Virtue or Vice that makes a Diſtinction between them: How have you the Boldneſs to ſpeak after this manner before me to condemn all Women, and to confound unjuſtly thoſe who are virtuous with Wretches that do not deſerve to live? Are not you aſhamed to paſs ſuch an unjuſt Sentence? and are not you afraid to be puniſhed for it?

To what purpoſe are all theſe Exclamations, replied the Philoſopher? I would have you candidly own, that if I was to die this inſtant, and you ſuch as you are now, in the flower of your Age, beautiful and ſprightly, could you perſuade yourſelf to ſpend three or even five Years, as ancient Cuſtom requires, without thinking of a new Husband? Is it not ſaid, reply'd the Lady, That a Grandee who is faithful to his Prince renounces all Offices after the Death of his lawful Maſter? A virtuous Widow never thinks of a ſecond Husband: Was it ever known that Ladies of my Quality, who after they were married have paſſed from one Family into another, and quitted their Nuptial-Bed after they have loſt their Husbands? If I ſhould be ſo unhappy as to become a Widow, I ſhould be incapable of an Action that would diſhonour my Sex, and ſhould never be tempted by a ſecond Marriage; I do not ſay after the Term of three or five Years, but as long as I live; nay ſuch a Thought as this could never come into my Head even in a Dream; this is my Reſolution, and nothing can ſhake it.

Such Promiſes as theſe, replied *Tchouang tſe*, are eaſily made, but not ſo eaſily kept: Theſe Words put the Lady into an ill Humour, and ſhe could not forbear diſreſpectful Reproaches; Know, ſaid ſhe, that a Woman has often a more noble Soul, and is more conſtant

conſtant in conjugal Affection than a Man of your Character: Can it be ſaid that you are a perfect Pattern of Fidelity? Your firſt Wife died, ſoon after you take a ſecond; her you divorc'd, and I am now the third; you judge of others by yourſelf, and hence you judge wrong; as for us that are married to Philoſophers, who make profeſſion of a ſevere Virtue, it is leaſt of all allowed for us to marry again; if we did ſo we ſhould become Objects of Deriſion: But to what purpoſe is this Language to me, and why do you take pleaſure in making me uneaſy? You are well in health, why then do you endeavour to diſconcert me by making the diſagreeable Suppoſition that you are dead, and that ———

Then, without ſaying any thing more, ſhe fell upon the Fan that her Husband had in his Hand, ſnatch'd it from him, and tore it in pieces. Pray be eaſy, ſaid *Tchouang tſe*, your Reſentment gives me Pleaſure, and I am glad you take fire upon ſuch an occaſion; upon this the Lady grew calm, and they began to talk of ſome other Subject.

Some Days afterwards *Tchouang tſe* fell dangerouſly ill, and lay at the laſt extremity; the Lady his Wife never left his Bedſide, ſhedding Tears, and fetching continual Sighs: As far as I can ſee, ſaid *Tchouang tſe*, I ſhall not get over this Diſtemper, this Night or to-morrow we muſt take an eternal Adieu: What pity is it that you tore in pieces the Fan that I brought! it would have ſerved you to have dried the Compoſition which my Sepulchre ſhall be made of.

For Heaven's ſake, Sir, cry'd the Lady, in the condition that you are in let no Suſpicions enter into your Head ſo uneaſy to you, and ſo injurious to me; I have ſtudied our Books, I underſtand the Cuſtoms, my Heart has once been united to yours, and I ſwear it never ſhall be to any other; if you doubt of my Sincerity I conſent and demand to die before you, that you may be fully perſuaded of my faithful Attachment.

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It is ſufficient, reply'd *Tchouang tſe*, I am ſatisfied of your Conſtancy with reſpect to me: Alas! I perceive that I expire, and my Eyes are going to be cloſed for ever; after theſe Words he remained without Reſpiration, or the leaſt ſign of Life.

Then the Lady was almoſt out of her Senſes, and with the moſt piteous Cries embraced the Corps of her Husband, and held him a long time in her Arms; after which ſhe dreſſed him, and placed him in a proper manner in his Coffin, and then went into deep Mourning; Night and Day ſhe made the Neighbourhood echo with her Complaints and Groans, and gave all poſſible Demonſtrations of the moſt lively Concern; nay ſhe carry'd it ſo far that ſhe might have been thought to be half diſtracted, refuſing both Sleep and Nouriſhment.

The Inhabitants that lived near the Mountain came to pay their laſt Duty to the deceaſed, whom they knew to be a Sage of the firſt Rank; when the Croud began to withdraw there appeared a young Batchelor, well-ſhaped, and of a florid Complexion; nothing could be more gallant than his Dreſs; his Cloaths were of a violet-colour'd Silk, with a handſome Cap, ſuch as are wore by the Learned; his Girdle was embroider'd, and his Shoes neatly made; he was follow'd by an old Domeſtick; this Gentleman made it known that he was deſcended from *Tſou:* It is ſome Years ſince, ſaid he, that I acquainted *Tchouang tſe* with my Deſign of becoming his Diſciple; I am come for this purpoſe, but I learn'd at my Arrival that he is dead: What a Diſappointment! What a Loſs!

He immediately threw off his coloured Habit, and went into Mourning; he then went near the Coffin, beat his Forehead four times againſt the Ground, and cried with a Voice mixed with Sighs, " Sage and " learned *Tchouang!* how unfortunate is your Diſci- " ple in not attending upon you during your Life, " and profiting by your Leſſons; I am deſirous " however

" however of teſtifying my Regard and Acknow-
" ledgment in ſtaying here to mourn a hundred
" Days." After theſe Words he proſtrated himſelf again four times, bedewing the Earth with his Tears.

After this he deſired to ſee the Lady, in order to pay his Compliments to her; but ſhe excuſed herſelf from appearing two or three times; *Ouang ſun*, which was the Name of the young Lord, repreſented that, according to ancient Cuſtom, Women might ſhew themſelves when the intimate Friends of their Husband pay them a Viſit: I have ſtill more reaſon, added he, to enjoy this Privilege, ſince I was to have lived with the learned *Tchouang tſe* in quality of his Diſciple.

Theſe inſtances prevailed upon the Lady, who came from her Apartment, and in a ſlow manner advanced into the Hall to receive the Compliments of Condolence, which were over after a few Words ſpoken in general Terms.

When the Lady ſaw the genteel Behaviour, Wit, and Attractions of this young Lord, ſhe was charmed with them at once, and felt in her Soul the Motions of a growing Paſſion, which at firſt ſhe did not rightly underſtand, but only wiſhed he was not to retire ſo ſoon.

Ouang ſun prevented her by ſaying, Since I have had the Misfortune to loſe my Maſter, whoſe Memory will be always dear to me, I am deſirous of procuring a Lodging where I may remain the hundred Days of the Mourning, when I will aſſiſt at the Funeral; I ſhall likewiſe be very glad to read, during that time, the Works of this illuſtrious Philoſopher, which will ſupply the place of the Leſſons I am deprived of by his Death.

This will be an Honour for our Houſe, reply'd the Lady, and I ſee no Inconveniency at all in it; upon which ſhe prepared a ſmall Repaſt, and ſerved it in; while this laſted ſhe laid, upon a handſome Desk, the

Compoſitions of *Tchouang tſe*; to which ſhe added the Book of *Tao te*, a Preſent of the famous *Lao tſe*, and came and offered it herſelf to *Ouang ſun*, who received it with his natural Politeneſs.

On one ſide of the Hall, where the Coffin ſtood, there was on one of its Wings two Rooms that looked into the Hall, which were deſigned for the Lodging of this young Lord; the young Widow came frequently into the Hall to weep over her Husband's Coffin, and when ſhe withdrew ſhe ſaid ſome engaging thing or other to *Ouang ſun*, who came to ſalute her: In theſe frequent Interviews many a kind Glance paſſed between them, which betrayed each others Hearts.

Ouang ſun was already half ſmitten, and the young Widow was downright in love; that which pleaſed her greatly was that they were in a ſolitary place, and at a Houſe little frequented, where any Failure in the Mourning-Ceremonies would not be taken notice of: But as a Woman is always backward to make the firſt Advances, ſhe bethought herſelf of an Expedient; ſhe ſent ſecretly for the old Servant of the young Lord, and entertained him plentifully with Wine, ſhe flattered and cajoled him, and then went ſo far as to ask him if his Maſter was a married Man: Not yet, replied he: Well, continued ſhe, what Qualities does he deſire in the Perſon he deſigns to marry?

The Servant, who was got merry with drinking, inſtantly anſwered, If he could meet with one that reſembled you it would be the height of his Wiſhes: She reply'd immediately, Tell me the truth, are you certain that he ſpoke in this manner? An old Man as I am, reply'd he, is uncapable of Lying, much leſs would he impoſe upon a Perſon of your Merit: Well, continued ſhe, you are a fit Perſon to bring about a Marriage with your Maſter, you ſhall not loſe your labour; ſpeak of me to him, and if you find

that

that he likes me aſſure him that I ſhall look upon it as the greateſt Happineſs to be his.

There is no need of ſounding his Inclinations, ſaid the Servant, becauſe he has owned to me freely that ſuch a Marriage would be intirely agreeable to his Taſte; but, added he, this is not poſſible becauſe I am a Diſciple of the Deceaſed, and what would the World ſay of it?

This Obſtacle is a Trifle, reply'd the paſſionate Widow, your Maſter is not truly a Diſciple of *Tchouang tſe*, he only promiſed to be ſo; beſides being in the Country, and quite out of the way, who can ever talk of our Marriage? Go, and if any other hindrance lies in the way, you have Ingenuity enough to remove it, and I will make a liberal Acknowledgment for your Services; at the ſame time ſhe filled him ſeveral Glaſſes of excellent Wine to put him in a good Humour for the Undertaking.

He promiſed to take care of it; but as he was going ſhe called him back, Harkye, ſaid ſhe, if the Gentleman accepts my Offers come as ſoon as poſſible, and bring me the News, let it be at what Hour of the Day or Night it will, for I ſhall expect it with Impatience.

As ſoon as he was gone ſhe was greatly uneaſy, and made ſeveral Pretences to go into the Hall, but in reality it was to be near the young Gentleman's Room; it being extreamly dark ſhe went to liſten at the Window belonging to his Room, flattering herſelf ſhe ſhould hear ſomething of the Affair ſhe had ſo much at heart.

Then paſſing near the Coffin ſhe heard a ſort of a Noiſe, and trembled for fear: Alas! ſaid ſhe, in great Emotion, can it be the deceaſed that gives ſigns of Life? She enter'd her Room immediately, and taking the Lamp went to ſee what was the occaſion of the Noiſe, when ſhe found the old Domeſtick laid upon the Table placed before the Coffin, on which

Perfumes were to be burnt, and Offerings ſet at certain Hours; he lay there to ſleep himſelf ſober, the Lady having given him too much Wine; any other Woman would have ſhewn a Reſentment for ſuch Irreverence to the Dead, but ſhe durſt not complain, nor even diſturb the ſleeping Sot; ſhe went therefore to lie down, but it was not poſſible for her to take any Repoſe.

The next Day ſhe met the Servant walking about careleſly, without thinking of returning an Anſwer to his Meſſage; this Coldneſs and Silence gave her the greateſt Diſturbance, and calling him and taking him into her Chamber, Well, ſaid ſhe, how goes the Affair that you undertook to manage? There is nothing to be done, reply'd he dryly. Alas! why ſo? ſaid ſhe, doubtleſs you forgot what I deſired you to ſay on my part, or have miſrepreſented it: I forgot nothing, return'd the Domeſtick; my Maſter knows not how to act; he acknowledges the Offer is advantageous, and is ſatisfied with what you ſaid concerning the Obſtacle in his being eſteemed a Diſciple of *Tchouang tſe*, therefore this is no farther hindrance; but he told me there are three Obſtacles that cannot poſſibly be got over, and which I am not very willing to mention.

Let us ſee a little, reply'd the Lady, what theſe three Obſtacles are? Theſe are they, reply'd the old Domeſtick, exactly as they were mentioned by my Maſter. 1. The Coffin of the Deceaſed yet ſtanding in the Hall is a very mournful Scene, how then can one rejoice there, or celebrate the Nuptials? 2. The illuſtrious *Tchouang* having loved his Wife tenderly, and ſhe having teſtified the like Affection, founded upon his Virtue and great Capacity, I have reaſon to fear that her Heart will always be united to her firſt Husband, eſpecially when ſhe finds ſo little Merit in me. 3. In ſhort I have no Equipage here, nor have I Furniture, or Mony, how then ſhall I defray the Charge

Charge of the Ceremony, and make the uſual Feaſts? In the Place where we are there is no Perſon to borrow of: Theſe, Madam, are the things that hinder him.

Theſe three Obſtacles, reply'd the paſſionate Lady, may be removed in an inſtant, and without a great deal of Thought: As to the firſt Article of the mournful Coffin, what does it contain? an inanimate Corps, an infectious Carcaſs, from which there is nothing to hope, and nothing to fear; I have in the corner of my Yard an old ruined Houſe, and ſome of the neighbouring Peaſants, whom I ſhall ſend for, will ſoon carry the Coffin thither, ſo that the ſight of it will be troubleſome no longer; thus here is one Obſtacle removed.

As to the ſecond Article, Alas! was it true that my late Husband was what he appeared to be, a Man of uncommon Virtue and of great Capacity! Before he had eſpouſed me he had divorced his ſecond Wife; 'twas a ſly Trick, as you may eaſily gueſs: The Fame of his Reputation cauſed the laſt King of *Tou* to ſend him rich Preſents, and he would have made him his Prime Miniſter: He, who was conſcious of his own Incapacity, and knew that it would appear if he accepted the Office, fled away, and came and hid himſelf in this ſolitary Place; about a Month ſince, as he was walking alone at the Foot of the Mountain, he met a young Widow employed in fanning the top of her Husband's Sepulchre in order to dry up the Moiſture, becauſe ſhe had promiſed not to marry again till it was dry; *Tchouang* accoſted her, cajoled her, took the Fan out of her Hands, and began to play with it with a deſign to pleaſe her in drying the Tomb faſter than ordinary; afterwards he kept the Fan as a Pledge of her Kindneſs, and brought it hither, but I ſnatch'd it from him, and tore it in pieces: Being at the point of death, he brought this Hiſtory upon the *Tapis*, which increas' d

the difference between us: What Kindneſs have I received from him, and what Proofs has he given me of his Affection? Your Maſter is young, loves Study, and will certainly be famous in the learned World; he is already illuſtrious on account of his Birth, for, like me, he is deſcended from Royal Progenitors, ſo that there is between us a Conformity of Circumſtances, and Heaven itſelf has conducted him hither to unite us; ſuch is our Deſtiny.

There remains only the third Hindrance to be removed; as for the Ornaments and Nuptial Feaſts, I will take care to provide them: Can you believe that I have been ſo ſimple as not to lay up ſomething againſt a Day of Neceſſity? Here, take twenty Taëls, and give them your Maſter to buy new Cloaths; make what haſte you can, and let him know what I have ſaid; if he gives his Conſent I will go and prepare every thing for the Marriage this very Evening.

The Servant took the twenty Taëls, and went and inform'd his Maſter of the whole Diſcourſe, who at length gave his much wiſh'd-for Conſent. When the Lady was told the agreeable News ſhe diſcovered her Satisfaction a hundred different ways; ſhe immediately threw off her Mourning-habit, dreſs'd, adorn'd, and painted herſelf, while in purſuance of her Orders the Coffin was tranſported into the old ruin'd Houſe; the Hall was immediately cleans'd and adorn'd for the Ceremony of the Interview and Nuptials; at the ſame time a Feaſt was getting ready that no time might be loſt, nor any thing wanting for the Rejoicings.

In the Evening they prepared the Nuptial-Bed with exquiſite Perfumes, the Hall was illuminated with a great number of fine Lanthorns, and at the bottom of the Table was placed a great Wax-candle, being the Marriage Taper: When every thing was ready *Ouang ſun* appeared in a Habit and Ornament for the Head that greatly ſet off his Shape and Features;

tures; the Lady came ſoon after to join him, dreſs'd in a long Silk Gown richly embroider'd, when they placed themſelves near each other overagainſt the Nuptial Flambeau; the Sight was ſurpriſingly charming, for being thus ſeated by one another they added to each others Luſtre, as precious Stones and Pearls ſet off the Beauty of Cloth of Gold, and appear more ſplendid themſelves.

After making the uſual Compliments that the Ceremony required, and being wiſhed all kinds of Proſperity in their Marriage, they went hand in hand into the inward Apartment, where they practiſed the grand Ceremony of drinking after each other in the Cup of Alliance, and then ſat down at the Table.

The Feaſt ended, and when they were juſt going to Bed, the young Bridegroom fell into horrible Convulſions, his Viſage was disfigured, and his Mouth dreadfully diſtorted; he could not walk a ſtep further, for endeavouring to get upon the Bed he fell on the Floor, where he lay extended, rubbing his Breaſt with both his Hands, crying out as loud as he could, That he had a Sickneſs at his Heart that would be his immediate Death.

The Lady, who was inamour'd to the laſt degree with her new Spouſe, without thinking where ſhe was, or the Condition ſhe was in, cried out for help, and threw herſelf on the Body of *Ouang ſun*; ſhe embraced him, rubbed his Breaſt where his Complaint lay, and asked him what was the nature of his Diſtemper? *Ouang ſun* was in too great an Agony to make any Anſwer, for he ſeemed juſt ready to expire.

His old Domeſtick ran in at the Noiſe, took him in his Arms and ſhook him: Has my dear *Ouang ſun*, cry'd the Lady, been ſubject to ſuch-like Accidents? This Diſtemper has ſeized him ſeveral times, reply'd the Servant, there ſeldom paſſes a Year but

it attacks him; there is only one Remedy that can poſſibly cure him: Tell me quickly, reply'd the Bride, what the Remedy is? The Phyſician to the Royal Family, continued the Servant, has found a Secret which is infallible; he muſt take the Brain of a Man newly killed, and drinking it in warm Wine, his Convulſions will immediately ceaſe, and he will be as well as before; the firſt time that this Diſtemper attacked him the King, his Father, executed a Priſoner who deſerved Death, and took his Brain, which cured him in an inſtant; but alas! where ſhall we find ſuch a thing at preſent?

But, reply'd the Lady, will not the Brain of a Man that died a natural Death have the like Effect? Our Phyſician, reply'd the old Domeſtick, let us know that, in caſe of abſolute Neceſſity, he might uſe the Brain of a dead Perſon, provided he had not expired too long, becauſe the Brain not being quite dry preſerves the Virtue.

If it be ſo, cry'd the Lady, you need only open my Husband's Coffin, and take from thence the ſalutary Remedy: I thought of it myſelf, reply'd the Servant, but durſt not propoſe it leſt it ſhould fill you with Horror: A mighty matter, reply'd ſhe, is not *Ouang ſun* my Husband at preſent? if he wanted my own Blood to heal him, ſhould I think it too much? how then can I heſitate to meddle with a vile Carcaſs?

At theſe Words ſhe left *Ouang ſun* in his Servant's Arms, and took an Ax which was uſed to cut Firewood in one hand, and a Lamp in the other, and running with precipitation towards the old Houſe, where the Coffin was, turn'd up her long Sleeves, and taking the Axe in both Hands, lifted it up, and with all her Strength ſtruck a great blow on the Lid of the Coffin, and clove it in two.

A Woman's Strength would not be ſufficient for an ordinary Coffin, but *Tchouang tſe*, by an unuſual Pre-

Precaution and Love of Life, had ordered that the Boards of the Coffin ſhould be very thin, becauſe he had heard that many had returned to Life after they had been ſuppoſed to be quite dead.

Thus at the firſt blow the Board was ſplit, and a few more knock'd off the Lid; as this extraordinary Motion had put her out of Breath ſhe ſtopt a moment to recover herſelf; at the ſame inſtant ſhe heard a very deep Sigh, and, caſting her Eyes towards the Coffin, ſhe perceived her firſt Husband move and riſe up.

One may judge what a Surprize the Lady was in; the Conſternation made her give a great Shriek, her Legs fail'd her, and ſhe was ſo confus'd ſhe let the Ax fall out of her Hands without her Knowledge.

My dear Spouſe, ſaid *Tchouang* to her, aſſiſt me a little that I may ſtand up: When he was got out of the Coffin he took the Lamp and went towards her Apartment, the Lady followed, but with trembling Steps, and ſweating large Drops, becauſe ſhe had left *Ouang ſun* and his Servant there.

When he entered into the Room every thing appeared gay and ſplendid, but *Ouang ſun* and his Servant had fortunately left it; this recovered her a little, and ſhe began to think of means of gloſſing over this troubleſome Affair; therefore caſting a kind Look upon *Tchouang tſe*, Your humble Slave, ſaid ſhe to him, ſince the moment that you died has been intirely taken up with your dear Memory; at length having heard a Noiſe proceed from the Coffin, and calling to mind the Stories that have been related of certain dead Perſons returning to Life, it gave me hopes that you might be of this number, for which reaſon I ran as faſt as I could and opened the Coffin, and, thanks to Heaven, my Hopes were not deceiv'd! What a Happineſs is it for me to regain my Dear, whoſe Loſs I continually bewailed!

I am

I am obliged to you, reply'd *Tchouang tſe*, for your great Regard for me, but let me ask you one ſhort Queſtion, Why are you not in Mourning? How do you come to be dreſs'd in a rich Brocade?

The Anſwer was ready: I went, ſaid ſhe, to open the Coffin with a ſecret foreboding of my Happineſs; the Joy that I expected did not require a melancholy Dreſs, nor was it agreeable to receive you when recovered in a Mourning-Habit, for which reaſon I put on my Wedding-Cloaths.

Very well, ſaid *Tchouang tſe*, let us paſs over this Article: But why was my Coffin plac'd in the old Houſe, and not in the Hall where it ought to have been? This Queſtion embarraſs'd the Lady, and ſhe could not tell what to anſwer.

Tchouang tſe caſting his Eyes upon the Diſhes, Plates, and the other Signs of Rejoicing, conſidered them very attentively; and then, without explaining himſelf, required hot Wine to drink, and ſwallow'd ſeveral Cups without ſpeaking one Word, while the Lady remained in the utmoſt Confuſion.

After this *Tchouang tſe* ſaid to her, Behold theſe two Men that are behind thee, pointing to them with his Finger; ſhe turned about and perceived *Ouang ſun* and his old Servant ready to enter the Houſe; this was a new Subject of Terror to her, and turning her Head a ſecond time ſhe found they were gone.

In ſhort the unhappy Woman, finding her Intrigues all diſcovered, and not being able to ſurvive the Shame, withdrew into a private Place, and taking off her ſilken Girdle faſtened it to a Beam, and hanged herſelf; a deplorable End occaſioned by a ſhameful Paſſion!

Tchouang tſe finding her in that condition cut her down, and without farther trouble mended his old Coffin, and laid her in it, from whence ſhe had not the good Luck, like her Husband, to return.

After

After this *Tchouang tſe* took a Reſolution to travel, determining never to marry again; in his Travels he met with his Maſter *Lao tſe*, to whom he was attach'd the reſt of his Life, which he ſpent agreeably in his Company.

TWO PIECES OF HISTORY,

Or rather two kinds of Judgments; the one where the Guilty being acquitted, Heaven, in the midſt of his Triumph, confounds and puniſhes him in a remarkable manner; the other where Innocence being oppreſſed, and ready to ſink under the Misfortune, is ſuddenly diſcovered and revenged by the particular Interpoſition of Heaven.

The PREFACE.

IT is commonly ſaid, *Whoever deprives another Perſon of Life ought to loſe his own*; this is a Law univerſally received, and which is neceſſary for Society, therefore it is a difficult matter to make the Innocent appear guilty, or the Guilty ſeem innocent; if you are innocent he who endeavours to deſtroy you may indeed blind and corrupt the wiſeſt Judges, and perhaps the righteous *Tien* ſeems at firſt to wink at the Calumny; but he will not ſuffer you to ſink under it, the Villainy will at length be diſcovered and confounded.

On the contrary a Villain juſtly accuſed, and who denies the Accuſation, undergoes ſometimes the ſharpeſt Tortures without making any Confeſſion, and obliges his Accuſers to deſiſt from their Proſecution; but at length the Day comes when the Myſtery of Iniquity is revealed, and the Artifice is laid open.

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The Guilty may ſurvive his Crime for a ſeaſon, and the Innocent may be condemned to languiſh in a Dungeon, and be brought to the brink of Deſtruction; is it becauſe the ancient Ruler who is over our Heads cannot ſee theſe things?

The Complaints that People under Oppreſſion make in this Life, and after Death riſe to Heaven and call for Vengeance; Truth is ſometimes ſo perplexed that the Mandarins cannot diſcover it, but Heaven examines and ſees every thing diſtinctly; tho' Artifice and Knavery are multiplied without end, they only ſerve to bring on the favourable Opportunity, when its juſt and immutable Decrees ſhine out with the greateſt Luſtre.

It is commonly ſaid that *we fear the Wicked, but not Heaven*; that *honeſt People are deceived, but Heaven is never impoſed upon*; it is alſo ſaid that *the Net in which Heaven confines all Mankind is exceeding large*; it ſeems not to obſerve their Actions, nevertheleſs there is no way to eſcape.

Since Government has been eſtabliſhed what numbers of upright Magiſtrates and wiſe Judges have appeared upon the Stage! were they ignorant that Heaven is intereſted in and watches over the Life of Man? But the Paſſions put ſeveral imperceptible Springs in motion; a hundred Facts, which ſeem the moſt incredible, are nevertheleſs true, but this ſhould not incline us to give the leaſt credit to a hundred more that may be abſolutely falſe.

From hence it follows that the Proceſs in criminal Affairs, even where there is the plaineſt Proof, ſhould be examined with the moſt ſcrupulous nicety, and ſeveral times renewed; after this a Judge need never fear that thoſe he condemns will complain of being wronged, and cry for Vengeance againſt him.

In our Days the Tribunals, the ſuperior as well as the inferior, are governed by a deſire of Gain, and ſeek only to enrich themſelves; there are few who can give

give them Satisfaction but rich Men and People of diſtinction; hence it is that Juſtice, with her righteous Balance, is no longer to be found among us, and has been overwhelmed in the great Eaſtern Sea.

I am ſenſible that notorious Crimes, which require ſpeedy Juſtice, may and ought to be puniſhed without long Proceedings; I agree alſo that in matters of leſs conſequence, where all the Circumſtances are plain, it is beſt to come to a ſpeedy Determination, and make them up by agreement of the Parties concerned; but in my opinion Murder ſhould never be pardoned, or made up by mutual Agreement, for it is contrary to Equity and right Reaſon; if the Party accuſed, whoſe Hands are imbrued in Blood, is not puniſhed with Death, the Spirit of him who was murdered, and that cries for Juſtice, will never be at reſt.

As to the Depoſitions of thoſe Wretches who, when tortured to confeſs, name ſeveral innocent People as Accomplices of their Crimes, they cannot be ſufficiently examined, the Depoſitions of one Day ſhould be compared with thoſe of another, and with the greateſt caution.

It often happens that theſe notorious Villains, when they are ſeverely tortured, and upon the point of being condemned to die, catch at every thing they can to ſave themſelves; they falſly pretend to confeſs all, Calumny coſting them nothing; they accuſe an innocent Perſon, without being concerned for ruining not a ſingle Man, but his whole Family; they only think to gain ſome Relief, and for this end they care not whom they accuſe.

But a Judge ſhould penetrate their Thoughts, laying ſmall ſtreſs on ſuch Accuſations, and by ſaving thoſe that are pointed out for Deſtruction make himſelf rich in good Actions, for which his Children and Grandchildren ſhall one Day receive a thouſand Bleſſings.

My

My Deſign in this Preface was to inſtruct both the People and the Magiſtrates: It is certain that the ſmalleſt Plant, the vileſt Shrub, receives that ſhare of Life it poſſeſſes from the Supreme Being; with how much more reaſon ought we to ſay, That he is the Author of the Life of Man of whom he is the firſt Father.

Therefore the principal Duty of a Mandarin is to have a Paternal Affection for the People intruſted to his care; he ſhould make uſe of Gentleneſs and Severity to maintain Peace and to prevent Diſorders, and in his whole Conduct ſhould do nothing unworthy the amiable Name of *The Parent of the People*; by theſe means he will gain their entire Affection, and this Affection will ſhew itſelf by Marks of an eternal Gratitude; but above all, auguſt Heaven will reward his Equity, and will protect him in a particular manner.

THE HISTORY.

UNDER the Dynaſty of *Ming* *, a rich Man of the City of *Sou tcheou*, named *Ouang kia*, had been a long time the declared Enemy of one *Li y*; he had ſought a hundred ways to deſtroy him without being able to effect it; he ſet out therefore one Night about the third Watch, in a terrible Storm of Wind and Rain, with a Reſolution to aſſaſſinate him in his Houſe.

That Evening *Li y*, after he had ſupped quietly, went to Bed, and was in a ſound Sleep with his Wife when a Band of ten Thieves broke open the Door; he waked with the Noiſe, and ſaw theſe Villains enter his Chamber tumultuouſly, having their Faces beſmeared with black and red.

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* *The Author of this Story lived under this Dynaſty.*

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At this ſight the Lady *Tſiang*, his Wife, quite terrified ſlipt out of the Bed and crept under it to hide herſelf; half dead with the Fright ſhe perceived that one of the Gang, who had a great Beard and a broad Face, ſeized *Li y* by the Hair, and cut off his Head with a Stroke of his Sabre; after which all the Troop diſappeared in a Moment, without taking any thing out of the Houſe.

The Lady *Tſiang*, who ſaw all that paſſed, having recovered her exceſſive Fright, came from under the Bed and dreſſed herſelf in a hurry; then turning towards the Body and Head of her Husband, ſhe vented her Sorrows in ſuch loud Cries that the Neighbours came running in Crouds to know what was the matter; they were very much ſurpriſed at ſuch a diſmal Spectacle, nevertheleſs they endeavour'd to comfort the poor Lady, who was quite overwhelmed with Grief, and refuſed all Conſolation.

You ſee here, ſays ſhe, my Husband murder'd; you need not go far to ſeek the Aſſaſſin, for *Ouang kia* is the Perſon. What Proof have you of this, anſwer'd the Neighbours? What Proof? added ſhe, I was hid under the Bed, and took particular Notice of the Murderer; it is *Ouang kia* himſelf, that ſworn Enemy to my Husband; I obſerved his great Beard and his broad Face, tho' it was beſmear'd I knew him very well: Would common Thieves have left the Houſe without taking away any thing? Yes, I am certain that *Ouang kia* is my Husband's Murderer: Aſſiſt me, I conjure you, aſſiſt me to take Vengeance of this wicked Wretch, and be ſo good as to bear me company to the Mandarin to demand Juſtice, and to bear witneſs of what you have ſeen; they reply'd, That they knew the Enmity there was betwen *Ouang kia* and her Husband, and that they were very willing to bear witneſs of it at the Tribunal; and moreover that it was their indiſpenſible Duty to acquaint the Mandarin of any Robbery or Murder that was com-

committed in their Quarter, therefore ſhe had nothing to do but to prepare an Accuſation againſt the next Morning, and they would go with her to preſent it; after which they retired.

When they were gone the Lady *Tſiang* ſhut her Door, and paſſed the remainder of the Night in Tears and Lamentations.

At the dawn of Day ſhe begged her Neighbours to ſend her a proper Perſon to draw up the Accuſation ſhe intended to make; as ſoon as it was written ſhe went directly with it to the Mandarin, which happen'd to be juſt at the Hour that he gave Audience and adminiſtred Juſtice; when the Lady came in ſight of him ſhe quicken'd her pace, and proſtrating herſelf at the Foot of the Tribunal, ſhe cried out in a mournful Tone, *Murder! Aſſaſſination!*

The Mandarin, ſeeing the Accuſation in her Hand, inquired what was the Subject of it, and being informed that it related to a Murder committed by Thieves or Aſſaſſins, he received the Accuſation and promiſed to do her Juſtice; the People of that Quarter came up at the ſame time, and preſented a Paper to inform him of the Diſorder that had happened in their Neighbourhood.

The Mandarin inſtantly diſpatched ſome Officers of Juſtice to view the dead Body, and make out the Proceſs of the Murder; then he order'd his * Archers to take the Perſon into cuſtody who was accuſed to be the Aſſaſſin. *Ouang kia* was very calm in his own Houſe, and ſeemed to have no Apprehenſion of Danger, falſely imagining that having beſmeared his Face it was impoſſible he ſhould be known; he was even applauding his Contrivance when he ſaw himſelf ſuddenly ſurrounded by a Troop of Archers, who had enter'd his Houſe in a forcible manner: Let us imagine we ſee a Man ſhutting his Ears for fear of hear-

* *Certain Officers who are employed to take Criminals.*

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ing the Thunder, and who at the ſame inſtant is ſtruck by the Lightning, ſo did *Ouang kia* appear.

He was immediately ſeized, loaded with Irons, and carried to the Audience: It is you then, Wretch, ſaid the Mandarin, that aſſaſſinated *Li y*. I, my Lord! reply'd the Villain, if *Li y* was murdered, it might be Robbers, am I anſwerable for it? Upon which the Mandarin addreſſing himſelf to the Lady *Tſiang*, Well, ſays he, how do you prove that he committed this Murder?

My Lord, reply'd ſhe, I was hid under the Bed when the Blow was given, and from thence I ſaw that Wretch cut off my Husband's Head; I knew him again very well: But, anſwer'd the Mandarin, it was Night when this was done, how could you know him in the Dark?

Ah! my Lord, ſays ſhe, I not only obſerved his Shape and Air, but I have alſo a ſure Token; would common Thieves have quitted the Houſe in ſuch a hurry without taking away any thing? Such a horrid and barbarous Action could only be the effect of an ancient Enmity, which is but too well known, for my Husband had no Enemy in the World beſides *Ouang kia*.

The Mandarin hearing this asked the Neighbours if there had been in reality ſuch an old Enmity between *Ouang kia* and *Li y?* Yes, my Lord, reply'd they, it was known to all that part of the Town, and it is alſo true that the Murder was committed without any thing being taken out of the Houſe.

Upon this the Mandarin raiſing his Voice, and ſpeaking in an imperious Tone, Let *Ouang kia* this inſtant be ſeverely tortured: This Wretch, who was wealthy, and had always liv'd at his Eaſe, trembled at the very mention of Torture, and declared that he would make an open Confeſſion: It is true, ſaid he, that I mortally hated *Li y*, and this induced me to diſguiſe myſelf like a Thief, that I might not be

known, and to aſſaſſinate him in his own Houſe: The Mandarin, having taken his Depoſition, order'd him to be carried to the Dungeon where the Priſoners are confined that have been capitally convicted.

While *Ouang kia* was in Priſon he was perpetually contriving ſome Expedient to get out of this ugly Affair, and to render ineffectual the Confeſſion he had made in his firſt Surprize, the more he ſtudied the leſs room there ſeemed to be for ſuch an Expectation; at length being once under great Torment of Mind, How is it poſſible, ſaid he to himſelf, old *Seou* ſhould never come into my Thoughts, a Man ſo well verſed in all Tricks and Subtilties; I was formerly acquainted with him, he is a skilful Man, and has a Brain fruitful in Inventions, and can find out an Expedient for any thing.

As he was pleaſing himſelf with theſe Thoughts he diſcovered *Ouang ſiao eul* his Son, who came to make him a Viſit, and he immediately communicated his Project to him, and gave him proper Orders: Eſpecially, added he, if *Seou* gives you any hope ſpare no Mony, and remember that your Father's Life is in danger: *Siao eul* promis'd to run any risk in ſo important an Affair.

The ſame inſtant he ran to *Seou*, and happily meeting with him he laid open his Father's Caſe, and conjured him to find out ſome Method of ſaving him. To ſave your Father, reply'd this old Fox, is a difficult matter; there is his own Confeſſion againſt him; the Mandarin newly arrived in the Province is jealous of his Honour, he himſelf took the Confeſſion and pronounced Sentence, and it will be in vain to appeal to a ſuperior Tribunal, it being already in the Hands of a deciſive Judge: Do you believe he'll ever acknowledge any Defect in the Proceeding? But without any longer Preamble, give me one, two, three, four hundred Taels, and leave it to my Management; I'll go to the Court at *Nan king*, and I may find

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an Opportunity to exerciſe my Skill; I have it already in my Head, and my Mind forebodes that I ſhall ſucceed.

Which way do you deſign to manage it? ſaid *Siao eul.* Don't be ſo inquiſitive, reply'd *Seou*, let me but have the Mony, and make no doubt but I ſhall bring it about: *Siao eul* returned to his Houſe as faſt as he could, weigh'd the Mony, brought it, and preſſed *Seou* to ſet out on his Journey.

Take comfort, cry'd *Seou*; by the help of this tempting Metal there is ſcarce any Affair, how vexatious ſoever, that may not be mollify'd; you may be quite eaſy, and truſt intirely to me; then *Siao eul* took his leave, and thank'd him for his Zeal.

The next Day *Seou* ſet out for *Nan king*, and arrived there in a few Days time; he went immediately to the Supreme Tribunal, where all the criminal Cauſes of the Empire are carried; there he informed himſelf ſlily of the preſent ſtate of the Tribunal, of the Name, Credit, and Diſpoſition of the inferior Officers.

He learnt that one *Siu kung*, of the Province of *Tche kiang*, was a kind of Advocate there, that he was an ingenious Man to carry on a Cauſe, and eaſy of acceſs, and got a Letter of Recommendation to him that was accompanied with a handſome Preſent.

Siu kung received him in a genteel manner, and obſerving that *Seou* was a good Speaker he invited him often to ſee him; *Seou* took care not to fail, and forgot nothing to inſinuate himſelf by little and little into his Friendſhip, and to get into his good Graces; but for the preſent he met with no Opportunity favourable to his Deſign.

One Day, when he leaſt thought of it, he learnt that a Company of Officers were bringing to the Tribunal above twenty Pirates, who would be condemned to loſe their Heads, without the leaſt hope of eſca-

ping; he knew at the ſame time that among theſe Robbers there were two belonging to *Sou tcheou*; at this News he ſhook his Head; Now, ſays he, I have what I wanted, and I am in a fair way of carrying on my Project.

The next Day he made a great Feaſt, and ſent *Siu kung* a Billet of Invitation, who immediately took his Chair and came to *Seou*'s Houſe; there were great Profeſſions of Friendſhip on both ſides, and *Seou* introduced his Hoſt into his Lodging in a very humble manner, and gave him the honourable Place; during the Repaſt they talked very agreeably on different Subjects, and drank together till it was almoſt Night; at length *Seou* ordered his Domeſticks to withdraw, and finding himſelf alone with his Gueſt drew out a Purſe of a hundred Taëls, of which he made him a Preſent.

Siu kung ſtartled at the Offer, fearing leſt there ſhould be a Snare laid for him, asked for what reaſon he made him ſo conſiderable a Preſent? I have a near Relation, reply'd *Seou*, who is falſly accuſed of a Crime for which he is kept in Priſon in his own City, he humbly implores your Protection, and beſeeches you to free him from the Danger he is in: You may depend upon every thing in my Power, anſwered *Siu kung*, but the Affair you ſpeak of is not in my Diſtrict, how then can I meddle with it?

Nothing is more eaſy, reply'd *Seou*, if you will condeſcend to hear me for a Moment: All the Proof that they have againſt my Relation of his being guilty of the Murder of *Li y*, is that he was his declared Enemy, and as they cannot diſcover the true Murderer they ſuſpected my Relation, and without any Formality have ſhut him up in a Dungeon; now I happening to hear that they yeſterday brought twenty Pirates to your Tribunal, among whom there are two of the City of *Sou tcheou* where the Murder was committed, my Deſign is to engage theſe two Robbers

Robbers to confeſs the Murder of *Li y* among the reſt of their Villainies; this will add nothing to their Puniſhment, for they muſt die whether they own it or not; this Confeſſion will juſtify my Relation, and he will owe his Life to your Kindneſs.

Siu kung reliſhed the Expedient, and promiſed to bring it about; he took the Purſe immediately, and after calling his Domeſticks made the uſual Compliments, and then got into his Chair and returned home.

Seou did not ſleep while this was tranſacting, for he got private Information who were the Relations of theſe two Pirates, and truſted them with his Deſign, making them great Promiſes if they would engage the two Pirates to make a Confeſſion, which would do them no Prejudice; and to convince them that it was not his Deſign to amuſe them with empty Words, he made them a Preſent of a hundred Taëls by way of Earneſt.

This Liberality had a proper Effect, and the two Pirates agreed to what they deſired; thus when they came to be examined, and have a final Sentence paſſed on them, *Siu kung*, who had the Commiſſion, ſeeing them at his Feet began the Examination in this manner: How many Perſons did you ever kill? The Pirates reply'd, at ſuch a time, and ſuch a place, we killed ſuch and ſuch; in ſuch a Month, and ſuch a Day, we went in the Night-time into the Houſe of one *Li y* and cut off his Head.

Siu kung, after he had taken their Examination, remanded them back to Priſon, and afterwards drew up a verbal Proceſs wherein their Anſwers were exactly ſet down, and concluded with pronouncing the Sentence; *Seou* went immediately to the Regiſters and got an authentick Copy of the Judgment; after which taking leave of *Siu kung* he flew to *Sou tcheou*, went directly to the Mandarin's Palace, who then gave Audience, and delivered the Packet.

The Mandarin opened it, and reading that the Author of the Murder of one *Li y* was taken, he immediately cried out, How can this poſſibly be, ſince *Ouang kia* has freely confeſſed the Crime? He then ordered the Priſoner to be brought to examine him over again, when *Ouang ſiao eul* got within the Bar, crying out aloud, My Father is ſlandered, and there is a Deſign to oppreſs him. This Concurrence of Circumſtances aſtoniſhed the Mandarin, who laying aſide all his Doubts, ordered *Ouang kia* to be ſet at Liberty, which was done that Moment.

The Lady *Tſiang*, having learnt the News of his being ſet at Liberty, very well knew that ſhe could do nothing more, and that a farther Proſecution would be fruitleſs: After all, ſaid ſhe, ſince the Murder was done in the Night it is very poſſible I may be deceived; ſo ſhe gave over the Affair, and all Thoughts of puſhing it any further.

One may judge how great the Joy of *Ouang kia* was; he returned to his Houſe, as it were in Triumph, in the midſt of the Acclamations of his Relations and Friends, walking along in a proud and haughty manner; but as he was ready to enter his own Houſe he was all on a ſudden ſtruck with a blaſt of cold Wind, and cried out with all his might, *I am loſt! I perceive* Li y, *he threatens me, he falls upon me!* as he uttered theſe laſt Words he fell ſenſeleſs on the Ground, and expired in an inſtant: A dreadful and terrible Example! a great Leſſon! there is no deceiving *Tien*.

ANOTHER HISTORY.

You have juſt ſeen how a guilty Perſon paſs'd for innocent; the following Example will be an innocent Perſon treated as guilty: In this ſecond Hiſtory the Craft and Artifices of a wicked Man bring a poor Scholar into a dreadful Series of Misfortunes, and doubtleſs without the Providence of Tien, *who at laſt cleared up the Truth, the innocent Perſon would have loſt his Life.*

THERE was in the preſent Dynaſty of *Ming*, in the ſmall City *Yung kia* of the Diſtrict of *Ouen tcheou*, in the Province of *Tche kiang*, a Scholar whoſe Name was *Ouang*, and Sirname *Kié*, and whoſe Title of Honour was *Ou en hoa*; he had married a Lady called *Lieou*, who alone poſſeſſed his whole Affection; he had a Daughter who was about two Years old at the time I was ſpeaking of: Thus the whole Family conſiſted but of three Perſons, beſides Slaves or Domeſticks.

Tho' he was not rich, yet he lived in a handſome manner, and Study was his whole Employment; he had not yet taken a Degree, but he was in queſt of that Honour; and in order to attain it he lived in Retirement, conſtantly taken up with his Books, and not ſuſpending his Labour on any Account, unleſs now and then to viſit two or three Friends, who mutually communicated their Productions to each other.

As for the Lady *Lieou* ſhe was a Model of Virtue, ſhe was witty, diligent, frugal, laborious, and induſtrious; and theſe two Perſons of ſo amiable a Character lived together in perfect Union: One Afternoon about the latter end of the Spring, in charming Weather, a Friend or two came to draw him from his Books, with Deſign to take a Walk in the Fields.

Ouang, invited by the Sweetneſs of the Seaſon, was willing to take a little Diverſion, and he and his Company went and regaled themſelves, drank ſeveral Bumpers and ſo parted.

Ouang, coming near his own Houſe, found two Servants at the Door, who were in a great Paſſion with a Man in the Street; this latter lived at *Hou tcheou*, and was called *Liu*; he had a Basket in his Hand full of Ginger, which he ſold: The Servants pretended he had made them pay too dear for the quantity he had given them; the Dealer on the other hand ſaid they would wrong him if they with-held a ſingle Mite: *Ouang*, having learn'd the Cauſe of the difference, turn'd towards the Merchant, and ſaid, You are very well paid, go about your Buſineſs, and don't make ſuch a noiſe at my Door.

The Dealer, who was a plain honeſt Man, reply'd with his uſual freedom, It is not poſſible for us ſmall Traders to bear the leaſt Loſs, and it is very ill done in you, who ought to have a great and generous Soul, to be ſo hard with us poor People.

Ouang, who was a little heated with Wine, fell into a great Paſſion at theſe Words, You Raſcal you, *ſaid he to him*, how dare you talk to me in this manner? Upon this, without conſidering he was a Man in Years, he gave him a hearty Puſh and threw him down; the Fall was violent, inſomuch that the poor Wretch lay without Senſe or Motion.

To ſay the truth one ought never to be in Paſſion, eſpecially with People who get their Livelyhood by dealing in Trifles, a Mite or two can never be worth hagling about; and yet it is very common to ſee Servants ſheltering themſelves under their Maſter's Authority, affront and abuſe People to the diſcredit of their Maſters, who are often brought into Trouble by that means; but prudent Perſons give ſuch ſtrict Orders that all Inconveniencies of this kind are prevented.

It

It is very certain *Ouang* ſhould have been more moderate; for want of this he committed a great Fault, and he was ſeverely puniſh'd for it as will appear hereafter: As ſoon as ever he ſaw the Stranger fall at his Feet without Motion, and almoſt without Life, he was ſeized with extreme dread, which ſoon diſſipated the Fumes of the Wine: He went to his Aſſiſtance and cry'd out for help; they carry'd the Man half dead into the Hall: As he yet diſcover'd no Sign of Life they made him ſwallow a little hot Tea, which recover'd him from the Swoon.

Then *Ouang* ask'd his Pardon, and treated him with excellent Wine, giving him ſomething to eat to renew his Strength; after which he made him a Preſent of a Piece of Stuff to make Mony of.

This good Treatment ſoon turn'd his Reſentment into Joy, which he teſtified by a thouſand Thanks, after which he took his Leave, and made the beſt of his Way to the ſide of a River which it was neceſſary to paſs before it was dark.

If *Ouang* could poſſibly have foreſeen what would happen he would have urged the Stranger to a longer Stay, and maintained him for the two following Months: This Hoſpitality would have prevented the Croſſes which he afterwards met with: His Conduct may afford a good Leſſon, which is expreſs'd in this Proverb, *We throw a golden Net with both Hands, and catch a hundred Misfortunes.*

Ouang no ſooner ſaw that he was gone but he enter'd into the inner part of his Houſe, and rejoiced with his Wife that he was ſo ſoon got rid of ſo troubleſome an Affair.

As it was Night the Lady *Lieou* called her Slaves, and order'd them to ſerve in Supper; ſhe began with giving her Husband a draught of hot Wine to recover him from his Fright; he had already regain'd his Spirits, and his Heart was at reſt, when he heard a ſudden knocking at the Door.

He

He was ſeiz'd with new dread, and taking a Lamp went haſtily to ſee what was the matter; he found a Man called *Tcheou ſe*, Maſter of the Ferry-Boat, by which they croſs'd the River; he had in his Hand a piece of Stuff, and the Merchant's Basket.

As ſoon as he perceiv'd *Ouang* he ſaid with a wild Look, What a dreadful Affair have you fallen into! You are abſolutely loſt. What! a Scholar like you to kill a poor Trader! This was like a Clap of Thunder to the unfortunate *Ouang*: What is it that you ſay, reply'd he, trembling? Don't you know what I mean, anſwer'd *Tcheou ſe?* I ſuppoſe you know this Stuff and this Basket: Yes, I do, ſaid he, a Dealer in Ginger belonging to *Hou tcheou* came to my Houſe, and had this Piece of Stuff of me to Day, and this is the Basket in which he carry'd his Ginger; how did they fall into your Hands?

It was almoſt Night, ſaid *Tcheou ſe*, when a Man of *Hou tcheou*, called *Liu*, wanted a Paſſage in my Boat; he was hardly got in before he complain'd of a violent Pain in his Breaſt, which reduced him to the laſt Extremity; then telling me it was the Effect of Blows, which you gave him, he put the Basket and Stuff into my Hands: Theſe will be a Proof when you proſecute this Affair, which I conjure you to do. For this reaſon go to *Hou tcheou* as ſoon as you can to acquaint my Relations, and pray them to revenge my Cauſe with the Life of him who depriv'd me of mine: When theſe Words were ended he expired; his Body is ſtill in the Boat, which I have brought into your Port at the entrance of the River; you may examine into the Affair your ſelf, and ſo take proper Meaſures for your Safety.

At this Relation *Ouang* was ſo full of Terror he could not ſpeak one Word, his Heart was agitated like that of a Fawn who is hem'd in on all ſides, and ſeeks on all ſides a Paſſage to eſcape by.

At

At length, coming a little to himſelf, he endeavour'd to diſſemble the Confuſion he was in: What you relate, ſaid he boldly, cannot poſſibly be; however he order'd a Servant to go privately to the Bark, and examine if what he had ſaid were true: The Servant returned very ſpeedily, and aſſured him that the dead Body was certainly there.

Ouang was a Man of an irreſolute Mind, and could not ſee very far into Tranſactions; he goes back into the Houſe, almoſt out of his Wits, and told his Wife what he had juſt heard: It is quite over with me, cried he, I am a loſt Man, the Storm is ready to burſt over my Head, nor do I know any remedy for my Misfortune, unleſs I can bribe the Waterman to conceal the Body in ſome Place or other while it continues dark.

Upon this he takes a Purſe of Silver amounting to about twenty Taëls, and returned haſtily to the Waterman. Maſter, ſaid he, I hope you will keep the Secret, and I will entruſt you with the whole Affair: I muſt own I had a Hand in this unfortunate Buſineſs, but more thro' Imprudence than Malice; we are both Natives of *Ouen tcheou*, and I flatter my ſelf that you will uſe me like a Fellow-Citizen: Would you ruin me for the Love of a Stranger? What Advantage can you gain by it? Is not it better to huſh up this Affair? If you will my Acknowledgment ſhall be proportionable to the Benefit received from you: Take then the Corps and throw it in ſome by-place; the Darkneſs of the Night favours our Deſign without its coming to the Knowledge of any Perſon whatever.

What Place can I chooſe, replied the Waterman? If by chance any one ſhould diſcover the Myſtery tomorrow, and there ſhould be a Search after the Criminal, they will look upon me as an Accomplice in the Murder, and by doing you ſervice I ſhall equally involve myſelf in this troubleſome Affair.

You

You know very well, ſaid *Ouang*, the Sepulchre of my Father is very near, and is a Place not at all frequented; beſides the Night is very dark, and there is no fear of meeting one Soul by the way; be then ſo kind as to fetch the Carcaſe from your Boat.

This is a likely method, replied the Waterman, but how will you pay me for the Service? Then *Ouang* took the Purſe and gave it the Waterman, who finding by the Weight that it was not very conſiderable, How! ſaid he, with a ſcornful Air, here is Murder in the Caſe, and you think to get out of the Scrape for ſo ſmall a Sum: It was my good Fortune that conducted this Man into my Boat, Heaven has given me an opportunity of changing my Condition for a better, and he would put me off with ſo little; this Buſineſs is worth at leaſt a hundred Taëls.

Ouang, who was very eager to get rid of the Danger as ſoon as poſſible, durſt not contradict him; he ſignified by a Nod that he accepted the Condition, and immediately went into the Houſe, where he haſtily took the Remainder of his Silver, together with Habits, his Wife's Jewels, and ſuch like things, and returned ſpeedily to offer all to *Tcheou ſe*, telling him that what he brought amounted to about ſixty Taëls, which was all that his Circumſtances would permit him to give, and he beſought him to be contented therewith.

In effect *Tcheou ſe* ſeemed to be mollified: I will not, ſaid he, over-rate your Misfortune, but as you are a Man of Letters I hope hereafter you will have regard for me.

Ouang began to be revived from this Moment, and became a little eaſy; he got a Collation for the Waterman, and while it was preparing ſent two Slaves for Shovels and Mattocks: The Name of one of the two was *Hou*, he was a brutal Fellow, for which reaſon he had the Sirname of *Hou* the Tiger. The Company ſet out ſoon after, and when they were come over-

over-againſt the Sepulchre they choſe a Place that was ſoft and eaſy to dig, where they made a Grave and buried the Carcaſe; after which they re-imbarked and returned ſpeedily to the Houſe.

However this Labour took up the greateſt part of the Night, and the Day began to break before they came home; Breakfaſt was ready for the Waterman, after which he took his Leave. *Ouang* ſent away his Servants, and being alone went into his Wife's Apartment to bewail their Misfortune: Is it poſſible, cried he, that a Man of my Profeſſion, and of ſo ancient a Family, ſhould be reduced to ſubmit to a Wretch to whom upon any other occaſion I ſhould not condeſcend to ſpeak? At theſe Words he ſhed a Flood of Tears.

His Wife endeavoured to mitigate his Sorrow: Why are you ſo ſad, ſaid ſhe to him? your unhappy Fate is the Cauſe of it, you are deſtined to this trouble, and to pay the Sum that it has coſt you; inſtead of murmuring as you do, praiſe Heaven that has protected you in this Misfortune; compoſe your ſelf to reſt as well as you can, for you have need of it after the Troubles and Fatigues of the Night: *Ouang* followed her Counſel, and went to Bed.

As for the Waterman he ſold his Boat, and with the Mony that the Scholar had given him opened a Shop, and applied himſelf to Trade.

I muſt here break the Thread of my Hiſtory to make this Reflection: Sure the Scholar was Maſter of little Prudence, for ſince he undertook to ſtop the Mouth of the Waterman with a Bribe, ought he not to have put a good number of dry Faggots in the Boat to have burnt the Carcaſe? Then there would be no ſign left, nor any fear of its being found out; but in cauſing it to be buried he acted in the ſame manner as thoſe who cut down Weeds in the Field, and leave the Root behind: Theſe Weeds grow again in the Spring, and occaſion the ſame trouble; a skilful Husband-

Husbandman plucks them up by the Root, and then the firſt Froſt that comes deſtroys them, and they are no longer troubleſome.

The common Saying is true, That Misfortunes ride Poſt and ſucceed one another: The Daughter of *Ouang*, whom I mentioned before, enter'd on her third Year when ſhe was attacked with the Small-Pox of a malignant ſort; they prayed heartily for their only Daughter, and procured the beſt Phyſicians to come to her aſſiſtance; the Parents ſpent whole Days together weeping by her Bed-ſide; at length they learnt that there was a Phyſician in the City called *Siu*, greatly experienced in theſe Diſtempers, and who had ſaved a great number of Children that were given over: *Ouang* wrote a very preſſing Letter, and gave it to *Hou* the Tiger, his Slave, charging him to make all the haſte poſſible; he reckoned all the Hours of the Day and no Phyſician appeared; as for the Child ſhe grew worſe and worſe, but lingered on till the third Watch, when her Breath growing more difficult ſhe expired in the midſt of the Tears and Groans of her diſconſolate Parents.

It was not till the next Day at Noon that *Hou* the Tiger returned home; his Anſwer was that the Phyſician was abſent, and that he had waited for him all the Day to no purpoſe; when the Father heard this his Grief was renewed: It was pre-determined, ſaid he, that my dear Daughter ſhould die thus; I was not to be ſo happy as to get the aſſiſtance of ſo skilful a Phyſician, and ſaying theſe Words he fell into Tears.

A few Days afterwards they diſcover'd, by the means of one of the Domeſticks, that the Slave inſtead of going on the Errand ſtopt at a publick Houſe, where he got drunk, and when the Fumes of the Wine were diſſipated he invented the Story he had the Impudence to relate at his return.

At

At this News *Ouang*, tranſported with Anger, called the reſt of the Slaves: Be quick, ſaid he, take that Raſcal and lay him on the Ground, and give him fifty hearty blows with a Battoon, and be ſure lay them on handſomely; when the Correction was over he withdrew, full of Grief, into his Apartment.

The Slave got up with great difficulty, greatly bruiſed with the Strokes that he had received, and crawled to his Room as well as he could; there, full of Rage, and debating with himſelf like a Madman, Cruel Maſter, ſaid he, you ſhall pay dear for your Brutality, I'll be ſure to be reveng'd for this; then, after he had conſidered a Moment, I need not go far, ſays he, to ſeek for an Opportunity, it is near at hand, and I will not let it ſlip; as ſoon as my Wounds are healed you ſhall know what I can do, I ſhall teach you, according to the Proverb, *Whether it is the Bucket hung by the Rope that goes down into the Well, or whether the Water out of the Well falls into the Bucket.*

In the mean time *Ouang* was inconſolable, and taken up with nothing but Grief; at length his Relations and Friends invited him, one after another, to come to ſee them, and by little and little dry'd up his Tears, and drove away his Melancholy.

A few Days after he returned home, as he was walking in the Gallery belonging to the Hall, he ſaw a Company of Officers enter, who came directly to him and put a Cord about his Neck; How, cried *Ouang* in a Conſternation, don't you know that I am one of the Learned? Is it uſual to treat one of my Rank in ſo unworthy a manner, eſpecially when I know no reaſon for it?

The Officers reply'd in an inſulting manner, Yes, you are a fine Man of Learning! the Mandarin will teach you whether it ſuits with a Man of Letters to knock People on the Head; at the ſame time they dragg'd him to the Tribunal where the Magiſtrate

gave

gave Audience; hardly was he fallen on his Knees but he perceived his Slave at a little diſtance, who was become his Accuſer, and ſhewed by his Countenance how pleaſed he was to bring his Maſter into trouble.

He then imagined that the Accuſation was deſigned by this Wretch, as a Revenge for the juſt Puniſhment that he had given him.

The Mandarin thus began his Examination: You are accuſed, ſaid he, of having killed a Merchant of *Hou tcheou*; what do you ſay to the Accuſation? Alas! Sir, reply'd *Ouang*, you are the Repreſentative of righteous Heaven, do not liſten to the Calumnies of this Wretch; conſider whether a Scholar by Profeſſion, weak and fearful as I am, ought to be ſuſpected of aſſaulting or killing any Perſon whatever: My Accuſer is one of my Slaves that I catch'd in a Fault, and have ſeverely corrected according to the Right I have as his Maſter; this Wretch has formed a Deſign to ruin me, but I hope by your Skill and Equity the Accuſation of ſuch a Wretch will not turn to his Maſter's Prejudice, and that you will eaſily unveil the Secret of his dark Intrigues.

Hou the Tiger, ſtriking his Forehead againſt the Ground, ſaid, Sir, as you act in Heaven's ſtead, I conjure you not to regard what this Learned Perſon has ſaid, who has an excellent Talent at counterfeiting; it is a common thing for a Slave to commit a Fault, and to be puniſhed, and yet there are but few that reſent it ſo far as to accuſe their Maſters of a capital Crime; but it is eaſy to clear this Matter up, the Bones of the murdered Perſon are actually in his Sepulchre, give Orders that they may be digged up; if they are found it will appear that I have ſaid true, but if not then I am a Slanderer, and ſubmit to be puniſhed with all the Rigour of the Law.

The Mandarin did as the Slave deſired, the Officers were ordered to go with him to the Place he men-

mentioned, and there the Carcaſs was found, which was now become a Skeleton, and was carried upon a Bier to the Audience; the Mandarin riſing from his Seat, and conſidering the Carcaſs, The Crime, ſays he, is plain. *Ouang* was going to be put to the Torture, when he deſired they would only hear him for a Moment.

The Skeleton, ſaid he, ſo bare as this is makes it appear that the Man was not lately killed; if I am guilty of this Murder, why did my Accuſer put off the Accuſation ſo long? Is it not reaſonable to think that *Hou* the Tiger has procured this Skeleton to fix the Calumny upon me, and to ſtrike me as it were with a Thunderbolt? The Anſwer is pretty good, ſaid the Mandarin; but *Hou* the Tiger immediately reply'd, It is true that this is the Body of a Man killed a Year ago; the Attachment of a Slave to his Maſter is a Reſtraint difficult to break through in order to become his Maſter's Accuſer; I own that I have connived at it, not being able to come to a Reſolution to bring a Maſter into trouble that I had an Affection for; I hoped in time he would correct his paſſionate and turbulent Diſpoſition, but as he becomes every Day more brutal than other, I was apprehenſive he would take ſome falſe Step, and drag me with him down the Precipice; this is the reaſon that I have now informed againſt him, and I own I ought to have done it ſooner: But if there ſtill remains any difficulty with reſpect to my Evidence, let the Neighbours be ſent for and queſtioned about it; there is none of them but can tell the Year and Month in which *Ouang* killed a Man; this is a ſure Method to diſcover which of us two have ſpoken the truth.

The Mandarin ſaid he was in the right, and ordered *Ouang*'s Neighbours to be ſent for; when they came they were asked what they knew of the Murder in queſtion? It is true, replied they, that a Year ago, on ſuch a Month and Day, *Ouang* violently aſ-

ſaulted a Dealer in Ginger, he was thought to be dead for ſome time, but at length he came to himſelf, and we know nothing at all of what happen'd after: At this Teſtimony of the Neighbours *Ouang* looked very pale, and afterwards did nothing but contradict himſelf.

There needs no more Queſtions be asked, ſaid the Mandarin, you are convicted of this Murder, but you will never confeſs it if rigorous Methods are not uſed; at the ſame time he ordered him to be baſtinadoed.

Immediately two luſty Fellows, belonging to the Tribunal, gave a great Shout to ſhew their readineſs to execute his Commands, and ſeizing the Scholar they threw him on the Ground, and laid on with all their might twenty ſtrokes of the Battoon; this was more than enough, for the poor Scholar, whoſe Conſtitution was tender and delicate, was ſo fearful of being more cruelly handled, that he made no ſcruple of confeſſing whatever they pleaſed.

The Mandarin having taken down his Examination, ſpoke thus to the Scholar; Tho' it is no longer a doubt that you deſerve to die, yet, as the murdered Perſon has no Relations that demand Juſtice, your Execution ſhall be delayed for ſome time, and perhaps ere it be long ſome Perſon or other will acknowledge the deceaſed to be his Relation, and then I will determine the kind of Puniſhment you muſt undergo.

Ouang was then conducted into a Dungeon, and the Skeleton buried again in the Place from whence it was taken, that it might be delivered to his Relations whenever they ſhould appear: The Audience ended, the Mandarin returned to his Palace, and *Hou* the Tiger withdrew well ſatisfied with the Succeſs of his Accuſation, and greatly rejoiced at the Baſtinadoe that his Maſter had undergone: The other Slaves belonging to *Ouang*, who were ſent to the Audience by the Lady

Lady his Wife, acquainted her with every thing that paſſed.

At this News ſhe fainted away, and remained ſome time in that Condition, inſomuch that one would have thought her three Souls had left her; but at length, coming a little to herſelf, ſhe made the Neighbourhood echo with her Cries and Lamentations, which were followed with another fainting Fit more violent than the former; at length, by the Aſſiſtance of her Maid-Servants, ſhe came by little and little to herſelf; My dear Husband, cried ſhe, but could not utter any thing elſe; her Complaints and Sighs began anew, and laſted above two Hours.

This extraordinary Fit of Grief being over, ſhe took what Silver ſhe could, and another Habit, and ordered one of her Slaves to follow her, and another to go before; thus ſhe croſſed the City, and went to the Gate of the common Priſon: When the Husband and Wife came to the ſight of each other they were ſo greatly ſhocked that they had no Power to ſpeak.

At length *Ouang* regained his Spirits, and with a Voice mingled with Sighs, *My dear Wife*, ſaid he, *'tis* Hou *the Tiger, that ill-natured Slave, who has caſt me into this Abyſs of Misfortunes:* The Lady *Lieou* heaped dreadful Imprecations againſt this malicious Wretch; then ſhe took the Silver that ſhe had brought and gave it her Husband; *Take this*, ſaid ſhe, *and diſtribute to the Jailor and your Keepers, and they will treat you with more Mildneſs*; as ſoon as ſhe had done this Night obliged them to ſeparate.

The Lady *Lieou* went away overwhelmed with Melancholy, and her Heart pierced with the moſt lively Grief: *Ouang* did not forget to bribe the Jailor and the Keepers, by which means he was exempted from the Whip and Battoon which commonly fall upon moſt of the Priſoners; but he had a great deal to ſuffer from a Crowd of Villains among whom he was

forced to be, and thro' the Thoughts of ending his Days by a ſhameful and cruel Death.

For ſix Months together he led this melancholy Life in the obſcurity of a Dungeon, when he was attacked with a violent Diſtemper; the Phyſician's Art and all the Remedies that were given him had no effect, and he found himſelf reduced to the laſt Extremity; the very Day that he deſpaired of Recovery a Servant came to bring him ſome aſſiſtance; as ſoon as *Ouang* perceived him, Turn back, ſaid he, as faſt as you can, and tell your Miſtreſs what a condition I am in, and let her make all the haſte poſſible to ſee me that I may give her my laſt Embrace.

The Slave had no ſooner inform'd his Miſtreſs but ſhe ſet forward full of Grief, and went to the Priſon, where at the ſight of this melancholy ſtate of her Husband ſhe ſhed a Flood of Tears; then *Ouang*, recollecting his Strength, ſaid, Alas! my dear Spouſe, how wretched is thy unfortunate Husband to bring upon himſelf ſuch a Train of Miſeries, wherewith he overwhelms his prudent and virtuous Wife! my Diſeaſe gets ground every moment; but, my dear and amiable Companion, ſince I have the Conſolation of ſeeing thee I die content; it is my laſt Requeſt that you will not leave the Treachery of my perfidious Slave unpuniſh'd.

The Lady *Lieou* withholding her Tears, that ſhe might not add to her Husband's Grief; Forbear, ſaid ſhe, this kind of Diſcourſe, and endeavour to make yourſelf eaſy, that you may take proper Medicines for the Recovery of your Health; hitherto no Perſon whatever has proſecuted or meddled with this Affair for which you languiſh in Priſon, and I am reſolved to ſell all our Lands, Houſes, and every thing elſe to purchaſe your Liberty, and then we may live a long while together: As for your unfaithful Slave the Juſtice of Heaven will overtake him, and you will certainly be revenged, therefore ſet your Mind intirely at reſt.

Since

Since I ſee, reply'd *Ouang*, a Wife ſo ready to aſſiſt me, if Heaven prolongs my Days I ſhall look upon it as a precious Gift; he was going on when they obliged the Lady to withdraw, becauſe Night approached.

It was then ſhe gave vent to her Grief which ſhe had ſmother'd in her Boſom; ſhe went to her own Houſe all in Tears, and retired to her Apartment, where ſhe was wholly taken up with the Diſtreſs and melancholy Situation of her Husband: Mean while the Servants were in a lower Room in the forepart of the Houſe, where they were endeavouring to diſpel their Melancholy, when ſuddenly they ſaw a Man advanced in years enter in carrying a Preſent, and asking if the Maſter of the Houſe was at home: When they look'd at the Stranger ſomewhat earneſtly they all cried out aloud, *A Ghoſt! A Ghoſt!* and took to their heels; they had recollected the Dealer in Ginger belonging to *Hou tcheou*, called *Liu*; but he perceiving them all run away in a Fright, laid hold of one by the Arm, Are you mad, ſaid he? I come to make your Maſter a Viſit, and you miſtake me for an Apparition.

The Lady *Lieou*, hearing the Noiſe that was made, came haſtily out to ſee what was the matter; the good old Man advanced and ſaluted her in a very obliging manner; Madam, ſaid he, you have doubtleſs forgot the old Man of *Hou tcheou*, called *Liu*, who dealt in Ginger; 'tis I myſelf, and I ſhall always have a grateful Remembrance of your Husband's Entertainment, and the Preſent that he made me of a piece of Stuff; when I went from your Houſe I returned to *Hou tcheou*, and for a Year and a half ſince I have been carrying on my little Trade in ſeveral Places; I have now taken a trip to your noble City, and brought ſeveral Trifles from my own Country, that I take the liberty to make you a Preſent of: I cannot comprehend what could induce your People ſo fooliſhly to

take me for a Spirit come from the other World: One of the Domeſticks, who lay ſnug in the corner of the Hall, began at this to cry out, Madam, take heed what you do, he certainly knows that you are endeavouring to get our Maſter out of Priſon, and he has aſſumed this fantaſtick Body to embroil his Affairs and complete his Deſtruction.

The Lady *Lieou* ſilenced the Servant, and addreſſing her Diſcourſe to the Stranger, As far as I can apprehend, ſaid ſhe, from the manner of your ſpeaking, there is no reaſon to believe you roſe from the Dead, but you are to underſtand that my Husband has ſuffered greatly, and is like to ſuffer more, on your Account.

The good Man was in a Conſternation at this Reply; Alas! is it poſſible that I could do the leaſt wrong, contrary to my Inclination, to ſo worthy a Man? Then the Lady *Lieou* related the Particulars of what the Waterman *Tcheou ſe* had done: He brought, ſaid ſhe, in his Boat a dead Body overagainſt our Door, and produced your Basket and the piece of Stuff that we gave you, ſaying that you had delivered them to him as a Proof that you were killed by my Husband; this was, as you muſt think, like the ſtroke of a Thunderbolt to us, but by the aſſiſtance of Mony the Waterman was prevailed upon to conceal the Murder, and aſſiſted in carrying the Body and burying it; in a Year after *Hou* the Tiger inform'd againſt his Maſter at the Tribunal; the Torture which they put my Husband to obliged him to confeſs all, in conſequence of which he was caſt into a Dungeon, where he has languiſhed for ſix Months.

At this relation *Siu* violently beat his Breaſt; Ah! Madam, ſaid he, my Heart is ſeized with the moſt lively Grief; is it poſſible there ſhould be a Man under Heaven capable of ſo black an Action? When I left you the laſt Year I went directly to the Bark to croſs the River; the Waterman ſeeing the piece of Stuff

Stuff in my Hands demanded where I had it: I, who had no Suſpicion of his villainous Deſign, ingenuouſly told him the whole Affair, that being thrown down by your Husband I lay for ſome time ſenſeleſs, that afterwards he entertained me handſomly, and made me a Preſent of this piece of Stuff; he deſired me to ſell it him, which I did; and deſired likewiſe my *Bamboo* Basket, which I gave him for my Paſſage over the River: Could any one have gueſs'd he had got theſe things of me to tranſact the moſt horrible piece of Villainy with?

My good Friend, reply'd Dame *Lieou*, before I ſpoke to you I could not be certain that the Accuſation againſt my Husband was a Forgery: But whence had he the dead Body which was ſaid to be yours?

Liu having conſidered a Moment, ſaid, I now recollect that while I was in the Boat, and relating my Story to the Waterman, I ſaw a dead Body float near the Bank of the River; I obſerved that the Water came out of the Mouth and Eyes, and made no queſtion but it was a dead Carcaſe. Could one have believed the Waterman would have formed ſuch a Diabolical Deſign? He is a Monſter that fills one with Horror: But, Madam, there is no time to loſe, accept I beſeech you of this ſmall Preſent, and then we will go together and get Audience of the Mandarin; I will convict him of the Calumny, which ought to be done as ſoon as poſſible. The Lady *Liu* took the Preſent, and ordered in Dinner for the good old Man.

In the mean while ſhe drew up a Petition herſelf, for, belonging to a learned Family, ſhe could write elegantly; after which ſhe ſent for a Chair and ſet out, attended by Slaves, and was followed by the old Man to the Mandarin's Palace.

As ſoon as this Magiſtrate was ſeated on his Tribunal, they both cried out aloud, *The Innocent is oppreſſed with Slander!* and at the ſame time the Lady

preſented her Petition: The Mandarin having read it, made her draw near, and asked her ſeveral Queſtions; ſhe gave an account of all that had contributed to her Husband's Diſgrace, and ended with ſaying, That this very Day the Dealer in Ginger being happily arrived in the City, ſhe came to proſecute the dreadful Calumny for which ſhe demanded Juſtice in the Petition.

The Mandarin, having heard her attentively, made *Liu* draw near in his turn to be examined; *Liu* related the beginning and end of the Diſpute in which he was hurt by the Fall; he explained the manner in which he was prevailed upon to ſell the piece of Stuff, and gave intire Satisfaction to all the Queſtions that were asked him.

But, ſaid the Mandarin, has not this Woman prevailed upon you by Mony to give this Evidence? *Liu*, ſtriking his Forehead againſt the Ground, immediately reply'd, Such a Trick is impracticable; I am a Merchant of *Hou tcheou*, and have traded in this City for ſeveral Years; I am known by a great number of Perſons, how then can I carry on an Impoſture? If that which they have feigned concerning my Death was true, do you think when I was ready to die I ſhould not have ordered the Waterman to fetch ſome of my Acquaintance to give them a Commiſſion to demand Juſtice? Was it likely that I ſhould give this Charge to a Perſon unknown? But if I had been really dead would none of my Relations at *Hou tcheou*, when they found I was a long while abſent, come and make an Enquiry after me? If I had been killed, as has been ſaid, would not they have carried my Accuſation to your Tribunal? How then comes it to paſs, that for a whole Year together no body has appeared, and inſtead of one of my Relations a Slave ſhould take upon him to accuſe his Maſter? I return'd to the City but this Day, and therefore could be informed no ſooner of this horrid

rid Scandal; in ſhort tho' I have contributed nothing to the Miſery of this unfortunate Scholar, yet as I am in ſome ſort the occaſion of his Suffering, 'twas not poſſible for me to ſee Innocence oppreſſed without Emotion, and this is the only Motive that has brought me to your Footſtool: Give Orders, I beſeech you, that Inquiry may be made concerning what relates to me, for nothing can be more eaſy.

Since you are known here by many, reply'd the Mandarin, mention ſome that I may examine: *Liu* mentioned to the number of ten, whoſe Names the Mandarin took down, but fixed on the four laſt, whom he ſent for.

When they entred the Hall of Audience it was obſervable, that as ſoon as they perceived the old Man *Liu*, they ſaid one to another, Ah! here is our ancient Friend *Liu* of the City of *Hou tcheou*; he is not dead then, as was given out; the Mandarin ordered them to draw nearer that they might take the better notice of him; Are our Eyes enchanted? added they; no, 'tis he himſelf; this is the Dealer in Ginger that was ſaid to have been killed by the Scholar *Ouang*.

The Mandarin began to perceive how the Matter really was, and determined to take the Examination in a judicial manner; after which he commanded them to withdraw, charging them not to ſay a Word of what had paſſed under ſevere Penalties; upon which they promiſed to obey him, and left the Audience.

The Mandarin gave orders to ſome of the Officers to inform themſelves ſecretly where the Waterman *Tcheou ſe* lived, and to amuſe him with falſe hopes that he might come directly to the Tribunal without having the leaſt Suſpicion of the Buſineſs in hand: As for *Hou* the Tiger, who had given in the Accuſation, as he had a Perſon bound for him he was eaſy to be found; the Order was that they ſhould both be brought into Court in the Afternoon; the Officers replied, with a Shout, that teſtified how readily they obeyed,

obeyed, and ſeparated immediately to go to different Parts of the City.

In the mean time the Lady *Lieou*, who had Orders to be there with old *Liu* at the ſame Hour, went to the Priſon, where ſhe informed her Husband of all that paſſed; this Relation ſo tranſported him with Joy that one would have thought the moſt ſpirituous Eſſence was poured upon his Head, or the ſweeteſt Dew fallen upon his Heart, and the ſame moment his Diſtemper left him.

I was chiefly provoked, ſaid he, at the vile Slave, whom I looked upon as a Monſter, and did not believe there was a wickeder Man to be found, but the Villainy of the Waterman far exceeds his: Is it poſſible to carry Wickedneſs to ſo great an Exceſs? If this good old Man had not appeared himſelf, I ſhould never have known whether I had died for a real or a ſuppoſed Crime; but at length the Truth is manifeſt.

The Dame *Lieou* did not fail to be at the Audience with old *Liu*, whom ſhe had handſomely regaled at her own Houſe: They had by cunning prevailed upon *Tcheou ſe* to be there, who after he had quitted his Boat opened a Shop, and was become a Stuff-Merchant; the Officers of the Tribunal had perſuaded him that their Maſter would make a good Purchaſe, ſo that he entered the Hall of Audience with an Air of Satisfaction; however the Juſtice of Heaven was on the point of diſcovering itſelf.

When he thought leaſt of the matter, and was turning his Head here and there in a confident manner, he perceived old *Liu*; in an inſtant, by an Emotion in his Mind which he could not command, his Ears became as red as Blood: Old *Liu* called to him with a loud Voice, Well, Mr. Boatman, how have you done ſince the Day that I ſold you the piece of Stuff and the *Bamboo* Basket? Has the Traffick been lucky?

At theſe Words *Tcheou ſe* hung down his Head and made no Reply, but his Countenance ſuddenly appeared like the Branch of a Tree that is withered by the Sun: They introduced at the ſame time *Hou* the Tiger; this Wretch, after he had betrayed his Maſter, did not return back to *Ouang*'s Houſe, but lodged in another Place as if he had ceaſed to be a Slave, and was coming that Day to the Audience for the ſake of Diverſion, and to ſee what was doing; the Officers of the Tribunal met him very luckily near the Mandarin's Palace, We were looking for you, ſaid they to him, becauſe to-day Sentence is to be paſſed on your Maſter; the Relations of the murdered Perſon proſecute the Cauſe, and there is no body wanting but you, who are the Informer, to condemn him to the Puniſhment his Crime deſerves.

Hou the Tiger, tranſported with Joy, followed the Officers and kneeled down at the Foot of the Tribunal; when the Mandarin ſaw him, Doſt thou know that Man? ſaid he, pointing to old *Liu* with his Finger; *Hou* the Tiger, after he had beheld him a little earneſtly, was immediately in ſuch Confuſion and Aſtoniſhment that he could not ſpeak a Word.

The Mandarin, perceiving the Embaraſſment and Concern of theſe two Villains, took about a moment for Conſideration, then holding his Hand towards *Hou* the Tiger, Thou Dog of a Slave, ſaid he to him, what has thy Maſter done to thee that thou ſhould'ſt contrive his Ruin with the Waterman, and invent ſo black a Calumny?

Nothing is more true, reply'd the Slave, than my Maſter has killed a Man, nor was it a Story of my Invention. How, ſaid the Mandarin, are you ſo obſtinate as to continue in this Falſhood? Let the Wretch be taken and put to the Torture till he owns his Crime; *Hou* the Tiger, in the midſt of his Torment, cried out as loud as he could, Alas! Sir, if you reproach me for conceiving a mortal Hatred againſt my

my Maſter, and becoming his Accuſer, I plead guilty; but if I am killed I will never own that I have conſpired with any Perſon whatſoever to invent what is called a Slander: Yes, my Maſter having one Day a Diſpute with *Liu*, ſtruck him ſo hard that he fell down ſenſeleſs; immediately they gave him ſomething to drink, and he came to himſelf, then they regaled him, and made him a Preſent of a piece of Stuff; *Liu* went from thence to croſs the River, and the ſelf-ſame Night, about the ſecond Watch, the Boatman *Tcheou ſe* brought a dead Body in his Boat as far as our Door, and to make it evident that it was *Liu* he ſhewed the piece of Stuff and the *Bamboo* Basket, and there was not one of our Domeſticks but what took it for Fact; the Mony and the Jewels, which my Maſter gave the Waterman, ſtopt his Mouth, and he promiſed to conceal the Murder; I was one of thoſe who helped to bury the Corpſe, and afterwards my Maſter uſing me ill I reſolved to revenge myſelf, and accuſed him at this Tribunal: As for this Man that died I ſwear I have not the leaſt knowledge of him, nay, if I had not ſeen old *Liu* here, I ſhould never have thought my Maſter was falſely accuſed in having this Murder laid to his charge: It is no way in my Power to tell what Body it was, or whence it came; none but the Waterman can give an account of it.

This Examination being taken by the Mandarin, he made *Tcheou ſe* draw near to be interrogated in his turn; this Man made various Pretences to diſguiſe his Crime, but *Liu*, who was preſent, immediately diſcovered his Knavery, and the Mandarin put him to the Torture, which quickly made him confeſs the truth.

I declare, ſays he, that the laſt Year, in ſuch a Month and on ſuch a Day, *Liu* came to me for a Paſſage in my Boat, holding in his hand a piece of Stuff; I accidentally asked him who had made him that Preſent, upon which he related the whole Story, and

at

at the ſame time there appearing a dead Body near the Bank, which was thrown there by the Current, it came into my Head to make uſe of it to deceive *Ouang*; this made me purchaſe the piece of Stuff and the *Bamboo* Basket, and as ſoon as *Liu* was landed I took the Corpſe out of the Water, put it into my Boat, and rowed to *Ouang*'s Door; contrary to all appearance he believed what I ſaid concerning *Liu*'s Death, and gave me a good Sum not to divulge it, and I went with ſome of his Servants to bury the Body, who took it for the Corpſe of old *Liu:* There is nothing but what is true in this Confeſſion that I have made, and I am ready to ſuffer any thing if the leaſt Particular is falſe: All this, ſaid the Mandarin, agrees with what I know already, but there is one Article ſeems very dark; is it poſſible that at that very inſtant a dead Body ſhould be found near the Bank? Beſides is it credible that this Corpſe ſhould reſemble old *Liu?* without doubt thou haſt killed this Man in ſome other Place, and thy Deſign was to make *Ouang* paſs for the Author of the Murder. Ah! Sir, cried *Tcheou ſe*, if I had any thoughts of killing any body could not I have killed *Liu* ſooner than another Perſon, ſince he was alone with me in the Boat in a dark Night? What I have ſaid is true, ſeeing a Body float in the Water I thought it would be eaſy to make uſe of it to deceive *Ouang*, for which reaſon I purchaſed the Stuff and Basket of *Liu*; but that which perſuaded me moſt that I ſhould ſucceed was, that I knew *Ouang* to be a fearful and credulous Man, and I knew likewiſe that he had never ſeen *Liu* but this once, and that when it was Night and by the Light of a Lamp; I procured the piece of Stuff and the *Bamboo*-Basket, that they might immediately bring to his mind the Dealer in Ginger: Theſe were the Reaſons that made me think the Trick would ſucceed, and that he would fall into the Snare that I had laid for him: As for the dead Body I ſwear that I know nothing of it, and I make no doubt

but

but the Perſon fell accidentally into the River and was drowned, tho' I can ſay nothing certain as to this point.

Then old *Liu*, falling upon his Knees, ſaid thus: It is certainly true that when I paſſed by the River in his Boat, there appeared a dead Body floating in the Water; upon which the Mandarin gave credit to what he ſaid, and committed all theſe Depoſitions to Writing.

Tcheou ſe falling into Tears, cried out, Take pity, Sir, on this poor Wretch who lies at your Feet, for I had no other Deſign by this Artifice than to get a little Mony, without thinking of any further harm; therefore mitigate the Puniſhment I beſeech you.

The Mandarin raiſing his Voice, How, audacious Wretch! ſaid he, canſt thou expect Favour when thy Paſſion for another Perſon's Wealth has brought him within a Hair's breadth of his Deſtruction? this Deſign was laid too deep to be the firſt Trial of your Skill, 'tis not unlikely that many others may have periſhed by ſuch-like Contrivances; it is my Duty to free the City from ſo dangerous a Plague.

As for *Hou* the Tiger, that unnatural Slave, who forgetting the Benefits he received from his Maſter, has contrived his Deſtruction, he deſerves to be ſeverely puniſhed; at the ſame time he ordered the Executioners to take the two Villains, and laying them on the Ground, to give *Hou* the Tiger forty blows with the Battoon, and to baſtinadoe *Tcheou ſe* till he expired under the Blows.

They did not know that *Hou* the Tiger had juſt got over a dangerous Diſeaſe, and conſequently was not in a condition to undergo the Puniſhment; but the Juſtice of Heaven would no longer ſuffer this treacherous Slave, for he expired on the Pavement before he had received his number of Blows; *Tcheou ſe* did not die till he had received ſeventy.

This done the Mandarin ſent for *Ouang* out of Priſon, and in full Audience declared him innocent; beſides

ſides he ordered all the Cloth that was in *Tcheou ſe*'s Shop, and had been bought with *Ouang*'s Mony, to be delivered to him; the whole Stock amounted to about a hundred Taëls.

According to the courſe of Juſtice, ſaid the Mandarin, this ought to be confiſcated, but as *Ouang* is a Scholar that has greatly ſuffered I compaſſionate the miſerable condition to which he has been reduced; let every thing that is found at the Thief's Houſe be returned to him that it was extorted from; this was an Act of Goodneſs in the Mandarin.

They went, according to Order, and took up the dead Body in which they obſerved that his Nails were ſtill full of Sand, which was a Proof that he fell into the River off the Bank, and was drowned endeavouring to get up it again; as none of his Relations laid claim to him the Mandarin ordered the Officers to lay him in the common Burying-place of the Poor.

Ouang and his Wife, together with old *Liu*, after returning their humble Thanks to the Mandarin, returned to their Houſe, where they careſſed the good old Man who had taken ſo much pains to diſprove the Calumny, and ſhewed him all the Kindneſs that could be expected from the ſincereſt Gratitude.

From this time forward *Ouang* learnt to moderate the Heat of his Temper, and to reſtrain his natural Impetuoſity; if he met a poor Man who asked an Alms, or deſired any Service, he received him with an Air of Affability, and ſhew'd his readineſs to aſſiſt him; in ſhort he came to a Reſolution to labour in good earneſt to attain his Degrees, and to obliterate the remembrance of this fatal Accident; he applied himſelf conſtantly to his Books, had little Commerce with the World, and lived in this manner for the ſpace of ten Years, after which he was raiſed to the Degree of Doctor.

There is a great deal of reaſon to ſay, That Magiſtrates and Officers of Juſtice are obliged to regard the

the Life of a Man more than that of a contemptible Plant, and that they are highly culpable when they are as careleſs in examining a Proceſs as if they aſſiſted at the Diſputes of a Company of Children that are at play: Nothing ought to be done precipitately; as for example in the Cauſe of *Ouang*, the main point was to penetrate into the Fetches and Artifices of the Waterman; if the Dealer in Ginger had not happily arrived at *Ouen tcheou*, and if thro' too much Precipitation they had not waited for his Arrival, the Slave who had accuſed his Maſter would not have thought he had ſlandered him; the Wife would not have imagined her Husband had been innocent of the Murder, and the accuſed Perſon himſelf would not have known he had been unjuſtly oppreſſed; much leſs could the Judge have had the leaſt Knowledge of the matter, for it was impoſſible for him to penetrate into things concealed with ſo great care: Let benevolent Magiſtrates, as they ought, have the ſame Compaſſion for the People as the Father has of his Children, and they may learn from this Story both in what manner they ought to conduct themſelves, and what Faults they ſhould avoid.

TCHAO CHI COU ELL:

OR, THE

LITTLE ORPHAN

OF THE

FAMILY of *TCHAO.*

A

CHINESE TRAGEDY.

DRAMATIS PERSONÆ.

TOU NGAN COU, Prime Miniſter of War.

TCHAO TUN, Miniſter of State, a mute Perſon.

TCHAO SO, Son of *Tchao tun*, and Son-in-law of the King.

The KING's DAUGHTER, Wife of *Tchao ſo*.

TCHING YNG, a Phyſician.

HAN KOUE', Mandarin of the Army.

CONG SUN, an ancient Miniſter of State, retired into the Country.

TCHING POEI, a young Lord, ſuppoſed to be the Phyſician's Son, and adopted by *Tou ngan cou*.

OUEI FONG, a Great Officer of the King.

A D-

ADVERTISEMENT.

AFTER what I have ſaid elſewhere, That Plays are always an Entertainment at the great Feaſts given by the Chineſe *Mandarins and other great Perſons, no doubt there will be an Expectation of ſeeing a Production of this kind, by which one may judge of their Taſte for Theatrical Performances; and it fortunately happens that I am able to ſatisfy the Curioſity of the Reader in this point.*

There is fallen into my Hands a Chineſe *Tragedy exactly tranſlated by* P. de Premare; *the three Unities of Time, Place and Action are not to be expected, nor yet the other Rules obſerved by us to give regularity to Works of this ſort: 'Tis not above an Age ſince Dramatick Poetry amongſt us has been brought to the Perfection it is in at preſent, and it is well known in more diſtant Times to have been very rude and unpoliſh'd.*

Therefore we ought not to be ſurpriſed if the Rules of our Drama are unknown to the Chineſe, *who have always lived as it were in a World by themſelves: The chief Deſign in their Plays has been to pleaſe their Countrymen, to move their Paſſions, and to inſpire them with the Love of Virtue, and a Deteſtation of Vice: If they ſucceed in this it is ſufficient for them, and it is enough for me to give a Specimen of their Taſte in Works of this kind, tho' never ſo much differing from our own.*

This Tragedy is taken from a Book intitled Yuen gin pe tchong; *it is a Collection of a hundred of the beſt Plays that were compoſed under the Dynaſty of* Yuen, *and contains forty Volumes diſtributed into four* Tao.

This Piece is intitled Tchao chi cou ell, *that is* The little Orphan of the Houſe of *Tchao; it is the eighty-fifth of the Collection, and is at the beginning of the thirty-fifth Volume.*

The Chineſe, *ſays* P. de Premare, *make no diſtinction between Tragedies and Comedies, and I have only called*

this a Tragedy on account of the Tragical Incidents; theſe kind of Works differ very little from Chineſe *Novels, unleſs with reſpect to the introducing of Perſons who ſpeak on a Theatre; whereas in a Novel 'tis the Author that relates their Diſcourſes and Adventures.*

In the printed Books they ſeldom ſet down the Name of the Perſon who ſpeaks, becauſe, as you will find, he always tells the Spectators who he is himſelf, and begins with telling his Name, and the Part he is to act in the Play.

A Company of Comedians is compoſed of eight or nine Actors, who have each their proper Parts allotted, not unlike a Set of Strollers: The ſame Comedian ſometimes acts ſeveral different Parts, otherwiſe the Company would be too numerous: In the following Tragedy there are but five Actors, tho' there are near a dozen Parts, if we reckon the Guards and Soldiers that ſpeak.

The Chineſe *Tragedies are intermixed with Songs, which are often interrupted by the recital of two or three Phraſes ſpoken in the uſual manner; it ſeems very odd to us that an Actor ſhould fall a ſinging in the middle of a Dialogue; but it muſt be remembred that, among the* Chineſe, *the Singing is to expreſs ſome great Emotion of the Soul, ſuch as Joy, Grief, Anger, or Deſpair; for inſtance a Man, who has conceived Indignation againſt a Villain, ſings; another, who animates himſelf to Revenge, ſings; another, who is ready to lay violent Hands upon himſelf, likewiſe ſings.*

There are Plays the Songs of which are difficult to be underſtood, becauſe they are full of Alluſions to things unknown to us, and Figures of Speech very difficult for us to obſerve.

The Number of Airs belonging to the Songs of the Chineſe *Tragedies are but few, and in the Impreſſion they mention the Air at the head of each Song: The Songs are printed in large Characters to diſtinguiſh them from common Speech: The Tragedies are divided into ſeveral Parts, which we may call Acts; the firſt reſembles a Prologue or Introduction; the Acts are called* Tche, *which may be divided into Scenes by the Entrance and Exits of the Actors.*

TCHAO CHI COU ELL:

OR, THE

Little Orphan of the Family of Tchao.

SIE TSEE, or The PROLOGUE.

SCENE I.

TOU NGAN COU, alone.

A MAN ſeldom moleſts a Tiger, and yet a Tiger is always miſchievous to a Man. If we do not ſatisfy ourſelves, when occaſion offers, we are ſure to repent. I am *Tou ngan cou*, Prime Miniſter of War in the Kingdom of *Tſin:* The King *Ling cong*, my Maſter, had two Servants in whom he placed intire Confidence; the Buſineſs of the one was to rule the People, and was called *Tchao tun*; the other was to govern the Army —— that's myſelf: Our Employments have ſet us at Enmity, and I have always been deſirous of deſtroying *Tchao*, but have not been able to compaſs my Deſign. *Tchao ſo* his Son has married the King's Daughter; I hired a Ruffian to take a Dagger, get over the Walls of *Tchao tun*'s Palace,

and kill him; but the Wretch, attempting to execute my Orders, beat his Head againſt a Tree and died upon the Spot: One Day *Tchao tun* went out to animate the Husbandmen in their Labour, and found under a Mulberry-tree a Man half dead with Famine; he gave him Victuals and Drink as long as he would, and ſaved his Life: About this time a weſtern King made his Majeſty a Preſent of a great Dog, called *Tchin ngao*, who gave him to me; him I trained up to deſtroy my Rival in the following manner: I ſhut up the Dog in a By-Room, and order'd him to be kept from eating four or five Days; at the bottom of my Garden I had placed a Man of Straw dreſſed like *Tchao*, and of the ſame ſize, in the Belly of which were put the Entrails of a Sheep; I ſhew'd him the Entrails, and let him go, when he ſoon tore in pieces the Man of Straw, and devour'd the Contents: After this he was ſhut up cloſe again, kept from eating, and brought back to the ſame Place; as ſoon as he perceived the Man of Straw he fell a barking, I then let him go when he fell upon the Image, tore out the Entrails, and devour'd them as before: This Exerciſe laſted a hundred Days, at the end of which I went to Court, and ſaid publickly to the King, Prince, here is a Traitor who has a Deſign upon your Life; the King earneſtly demanded who the Traitor was; I reply'd, The Dog your Majeſty gave me can diſtinguiſh him; the King ſeemed pleas'd with it: Formerly, ſaid he, in the Reigns of *Yao* and *Chun* there was a Sheep that could diſcover a Criminal by inſtinct, and am I ſo happy as to ſee ſomething like it in my Reign; where is this wonderful Dog? I ſent for him to the King, and at the ſame moment *Tchao tun* was near the King in his uſual Dreſs; as ſoon as *Chin ngao* ſaw him he fell a barking; the King ordered me to let him looſe, ſaying, Surely *Tchao tun* muſt be the Traitor; upon which I let him go, and he purſued *Tchao tun*, who ran as faſt as he could thro'

thro' the Royal Apartments, but by misfortune my Dog diſpleaſed a Mandarin of War, who killed him; *Tchao tun* ran out of the Palace with a deſign to get into his Chariot and four Horſes, but I had taken care to ſend away two of them, and broke one of the Wheels, ſo that it was not fit to be uſed; but there appeared a bold able Fellow, who with his Shoulder ſupported the Chariot, and drove the Horſes with his Hand, and ſo conducted it through a Paſſage between the Mountains and ſaved the Life of *Tchao tun*: Who was this Fellow? why the very ſame that *Tchao tun* had brought back from the Gates of Death: As for myſelf I ſtaid with the King, and told him what I was going to do for his Service, and upon the ſpot I cauſed all the Family and Domeſticks of *Tchao tun* to be maſſacred to the number of three hundred; there only remains *Tchao ſo*, with the Princeſs his Wife; he is the King's Son-in-law, and it will not be proper to put him publickly to Death; however to hinder a Plant from growing again it is neceſſary to deſtroy even the ſmalleſt Root; I have counterfeited the King's Order, and have ſent to *Tchao ſo*, as from him, three things, a Cord, a poiſonous Draught, and a Dagger, with Orders to chuſe one; my Commands will be executed, and I wait for an Anſwer.

[*Exit.*

SCENE II.

TCHAO SO, and the PRINCESS *his Wife.*

TCHAO SO.

I am *Tchao ſo*, and I have ſuch a Mandrinate: Who would have thought that *Tou ngan cou*, urged by Jealouſy, which always divides the Mandarins of the Army and the Mandarins of Letters, ſhould deceive the King, and cauſe him to put to death our whole Family to the number of three hundred Perſons: Princeſs, hearken to the laſt Words of your Spouſe; I know you are with Child, and if it hap-

pens to be a Daughter I have nothing to ſay; but if it ſhould be a Boy I'll give him a Name before he is born, and would have him called *The Orphan of Tchao*; bring him up carefully that he may one Day revenge his Relations.

The PRINCESS.

Alas! you overwhelm me with Grief.

An ENVOY *from the* KING *enters, and ſays,*

I bring from his Majeſty a Cord, Poiſon, and a Dagger, and I have Orders to make theſe Preſents to his Son-in-law; he may chuſe which of the three he pleaſes, and after his Death I muſt ſhut up the Princeſs his Wife, and turn her Palace into a Priſon; the Order imports that there ſhould not be a Moment's delay: [*Perceiving the Prince, he ſays*] *Tchao ſo*, kneel down, and hear the King's Order, [*He reads*] Becauſe your Family is guilty of High-Treaſon all that belong to it have been executed beſides yourſelf; but remembring that you are my Son-in-law I was not willing to put you publickly to death; I have therefore ſent you three Preſents, commanding you to chuſe one. [*The Meſſenger continues, and ſays*] The Order directs alſo that your Wife ſhould be ſhut up in the Palace, with ſtrict Prohibition not to let her go out, with deſign that the Name of *Tchao* may be quite extinct; the King's Order admits of no delay, therefore *Tchao ſo* make haſte, and put yourſelf to death.

TCHAO SO.

Alas! Princeſs, what is to be done in this Misfortune? [*He ſings, bewailing his Lot.*

The PRINCESS.

O Heaven! take pity on us, our whole Family have been maſſacred, and theſe unfortunate Wretches lie unburied.

TCHAO SO, ſinging.

I ſhall have no Grave no more than they: Princeſs, remember what I required you to do.

The

The PRINCESS.

I ſhall never forget it.

[TCHAO SO *repeats to the Princeſs, ſinging, the laſt Advice that he gave her, and kills himſelf with the Dagger.*

The PRINCESS.

Alas! my Spouſe; this Sight will kill me with Grief.

The MESSENGER.

Tchao ſo has ſtabbed himſelf, and is dead, and his Wife is impriſoned in her own Houſe, I muſt therefore go and give an Account of my Commiſſion.

[*Then he repeats two or three Verſes.*

The End of the PROLOGUE.

THE FIRST PART.

SCENE I.

TOU NGAN COU, and Attendants.

I FEAR that if the Wife of *Tchao ſo* ſhould bring her Son into the World, when he is grown up he will become a formidable Enemy, for which reaſon I keep her ſhut up in the Palace as in a Priſon. It is almoſt Night, I wonder why the Meſſenger ſtays ſo long; I cannot ſee him coming back.

Enter a SOLDIER.

The Princeſs is brought to bed of a Son, called *The Orphan of the Family of* Tchao.

TOU NGAN COU.

Is this true? What! can this little Imp be called *The Orphan of the Family of* Tchao? I will let him live a Month, for I ſhall have opportunity enough to make away with the little Orphan; I'll ſend Orders to *Han kouè* that he may guard the Entrance of the Palace where

where *Tchao ſo*'s Lady lives, that he may examine carefully every thing that is brought out; and if any one is ſo daring as to conceal the Infant, I will deſtroy him and all his Generation: This Order ſhall be ſet up every where, and the inferior Mandarins ſhall have notice, that if any one acts contrary to it he ſhall be deemed guilty of the ſame Crime.

SCENE II.

The PRINCESS, *holding her Son in her Arms.*

It ſeems as tho' the Misfortunes of all Mankind were in league to afflict me: I am Daughter to the King of *Tſin*; the Traytor *Tou ngan cou* has deſtroyed all my Family, except this poor Orphan I have in my Arms: I remember that my Husband, juſt before his Death, ſpoke theſe Words: My Princeſs, ſaid he, if you have a Son call him *The Orphan of the Houſe of* Tchao, and take great care of him, that when he comes to Age he may revenge his Family; but alas! how ſhall I convey him out of this Priſon? There comes a Thought into my Head; I have now no Relation but *Tching yng*, he is of my Husband's Family, and, happily for him, his Name was not in the Liſt; when he comes I'll truſt him with the Secret.

SCENE III.

TCHING YNG, with his Cheſt of Medicines.

I am called *Tching yng*, and am a Phyſician by Profeſſion; I ſerv'd the King's Son-in-law, and he had a Kindneſs for me that he had not for any other; but alas! this Villain, *Tou ngan cou*, has deſtroyed all the Family of *Tchao*, tho' I was ſo fortunate as not to be in the Liſt: The Princeſs is at preſent in her own Houſe, and I carry her Proviſions every Day; I know that ſhe has called her Son *The Orphan of the Family of* Tchao, and deſigns to bring him up, hoping that he will one Day revenge the Death of his Father, and the

the whole Family, but I am much afraid that he will hardly eſcape the Talons of the cruel *Tou ngan cou*. It is ſaid the poor Princeſs wants me to give her Phyſick undoubtedly after her Lying-in; I muſt make haſte, I am now at the Door; I have no occaſion to ſend word, but will go in directly.

SCENE IV.

TCHING YNG, the PRINCESS.

TCHING YNG.

Madam, I underſtand you have ſent for me; what would you be pleaſed to have with me?

The PRINCESS.

Alas! how has our Family been deſtroyed in a cruel manner! *Tching yng* I have ſent for you, and the reaſon is this; I am brought to bed of a Son, and his Father, juſt before his Death, gave him the Name of *The Orphan of* Tchao: *Tching yng* you are one of our People, and have always been well uſed: Is there no Method of conveying away my Son that he may one Day revenge his Family?

TCHING YNG.

Madam, I ſee plainly you don't yet know all; the Traytor, *Tou ngan cou*, knowing that you have a Son has put up Advertiſements at all the Gates, That if any one offers to conceal the little Orphan he and all his Family ſhall be put to death; after this who dares receive him, or convey him out of the Palace?

The PRINCESS.

Tching yng, it is a common Saying, *That a Perſon who wants ſpeedy help thinks of his Relations, and when he is in danger truſts to his ancient Friends*; if you ſave my Son our Family will have an Heir: [*She kneels down.*] *Tching yng*, take pity on me, the three hundred Perſons that *Tou ngan cou* has maſſacred are contained in this Orphan.

TCHING

TCHING YNG.

Madam, riſe I beſeech you; if I hide my little Maſter, and the Traytor comes to know it, he'll ask where is your Son? and you will ſay I have given him to *Tching yng*, and then both myſelf and Family will be put to death, and your Son will ſhare the ſame Fate.

The PRINCESS.

Baniſh all Fear, and make haſte away; liſten to what I ſay, and behold my Tears; his Father died by a Dagger, [*She takes her Girdle.*] the thing is determined, the Mother will follow him.

TCHING YNG.

I did not think that the Princeſs would have hanged herſelf as I ſee ſhe has done; 'tis not ſafe for me to ſtay here a moment, I'll open my Cheſt of Medicines, put the little Prince in it, and cover him with Bundles of Phyſical Herbs. O Heaven! take compaſſion on us; all the Family of *Tchao* has periſhed by the Sword, and none but this poor Orphan is left; if I can ſave him I ſhall be very happy, and ſhall do a great piece of Service; but if I am diſcovered I ſhall be put to death, and all that belongs to me: Oh *Tching yng!* conſider a little, if this Orphan is ſaved he muſt be taken out of the Hands of *Tou ngan cou*, and to hope for this is to hope to get free from the Nets of Heaven and Earth.

SCENE V.

HAN KOUE', attended with Soldiers.

I am *Han kouè*, General under *Tou ngan cou*, he has order'd me to guard the Palace of *Tchao ſo*'s Widow; but why guard it? becauſe the Princeſs has had a Son; it ſeems he is afraid that they ſhould carry off the Infant, ſo has order'd me to keep ſtrict guard, and if any one takes him away he and all his Family will be made ſhorter by the Head. Well, *Tou ngan cou*, ſhall

ſhall it be ſaid that you may kill at your pleaſure the King's beſt Subjects, and thoſe of the greateſt Merit? [*He ſings.*] The two Families of *Tou* and *Tchao* nouriſh an Enmity which will not ſoon be extinguiſhed. [*He ſings.*] O *Tou ngan cou*, how odious art thou! [*He ſtill ſings, and threatens* Tou ngan cou *with the Puniſhments of Heaven.*] I command you to keep ſtrict Watch, and if any one comes out of the Palace give me immediate notice. [*To the Soldiers.*

SCENE VI.

TCHING YNG, HAN KOUE', and Soldiers.

HAN KOUE'.

Seize this Man that carries a Phyſician's Cheſt. — Who are you?

TCHING YNG.

I am a poor Phyſician called *Tching yng*.

HAN KOUE'.

Whence come you? Whither do you go?

TCHING YNG.

I come from the Princeſs to whom I have been giving Phyſick.

HAN KOUE'.

What Phyſick have you given her?

TCHING YNG.

That which is proper for Childbed-Women.

HAN KOUE'.

What is it then that you carry in your Cheſt?

TCHING YNG.

'Tis full of Medicines.

HAN KOUE'.

What Medicines?

TCHING YNG.

Such as is uſually taken.

HAN KOUE'.

Is there nothing elſe?

TCHING

TCHING YNG.

No, nothing elſe in the World.

HAN KOUE'.

If what you ſay is true you may be gone about your Buſineſs. [*He goes away, and* Han kouè *calls him back.*] *Tching yng, Tching yng,* come back and tell me what is in your Cheſt.

TCHING YNG.

Medicines.

HAN KOUE'.

Is there nothing elſe beſides?

TCHING YNG.

Nothing at all.

HAN KOUE'.

Go your ways then. [*He goes away,* Han kouè *recalls him, he returns.*] You certainly conceal ſomething or other, for when I ſay *Be gone* you ſeem to fly; and when I ſay *Come back* you ſeem ſcarce able to walk: O *Tching yng,* do you think I don't know you? [*He ſings.*] You are of the Family of *Tchao,* and I am under *Tou ngan cou:* I am ſure you have got the young Child in that Cheſt, who is not yet a Month old: O *Tching yng* take notice of what I ſay. [*He ſings.*] how can you get out of the Tiger's Den? Am not I the next General to *Tou ngan cou?* Do you think I will let you go without asking any Queſtions? O *Tching yng,* I know you have great Obligations to the Family of *Tchao.*

TCHING YNG.

I own it, I know them, and will endeavour to repay them.

HAN KOUE' ſings.

You ſay you will repay the Favours you have received, but I am afraid you cannot ſave yourſelf. [*He ſends the Soldiers away.*] Withdraw; if I call you, come; if I don't call you, don't come.

SOLDIERS.

We will do as you ſay.

HAN

HAN KOUE' opens the Cheſt.

O *Tching yng*, you ſaid there was nothing here but Medicines, and ſee here is a little Man.

[Tching yng *falls upon his Knees in confuſion*; Han kouè *ſings over the Infant that he found.*

TCHING YNG.

My Lord, I beſeech you be not angry, but permit me to tell you how things have happened: *Tchao tun* was one of the King's moſt faithful Subjects, *Tou ngan cou* was jealous of him, and would have killed him by a Dog; *Tchao tun* made his Eſcape, and got out of the Palace; his Chariot could not get along, but the brave *Ling che*, remembring the Favours he had received, carried him into the Mountains, where it is not known what is become of him; the King believed the Calumnies of *Tou ngan cou*; the Son of *Tchao tun* had Orders to kill himſelf, the Princeſs was confined to her Palace, where ſhe had a Son ſhe called *The Orphan*, the Mother and Child were without any Aſſiſtance; the Princeſs truſted me with her Son; you have found him, my Lord, and I hope you won't blame me; you cannot deſire to deſtroy this young Branch, and extinguiſh the Family without Redemption.

HAN KOUE'.

Tching yng, you ſee that if I was to carry this Child to its Enemy, there are no Riches or Honours that I might not gain; but *Han kouè* has too much Integrity to commit ſo baſe an Action. [*He ſings.*] If *Tou ngan cou* was to ſee this Child —— O *Tching yng*, wrap up the dear Orphan; if *Tou ngan cou* asks where he is I'll anſwer for you.

TCHING YNG.

How great are my Obligations!

[*He wraps up the Infant, goes his way, returns back and kneels down.*

HAN

HAN KOUE'.

Tching yng, when I required you to go it was not to deceive you, therefore make the beſt of your way.

TCHING YNG.

Sir, a thouſand Thanks.

[*He goes his way, and returns back again.*

HAN KOUE'.

Tching yng, why do you return ſo often? [*He ſings.*] you are afraid I ſhould deceive you: O *Tching yng!* if you have not Courage to expoſe your Life, what obliges you to ſave the Orphan againſt your Inclinations? Learn that a faithful Subject is not afraid to die, and he who is afraid to die is not a faithful Subject.

TCHING YNG.

Sir, if I go out of the Palace they'll ſend after me, and I ſhall be taken, and this poor Orphan will be put to death; be it as it will — go, Sir, receive the Reward; all that I wiſh is to die with *The Orphan of the Family of* Tchao.

HAN KOUE'.

You may eaſily ſave yourſelf and the Orphan, but you are afraid to credit what I ſay.

[*He ſings to expreſs his laſt Thoughts, and kills himſelf.*

TCHING YNG.

Alas! what do I ſee? — *Han kouè* has laid violent Hands on himſelf; if one of the Soldiers ſhould give notice of it to *Tou ngan cou*, what will become of me and the Infant? We will be gone as faſt as poſſible, and make the beſt of our way to the Village *Tai ping*, and there we will conſider of proper Meaſures.

THE SECOND PART.

SCENE I.

TOU NGAN COU, attended with Soldiers.

IF we would have our Affairs be attended with Succeſs we muſt not be in too great a hurry: When I was informed that the Princeſs had a Son called *The Orphan of* Tchao, I ſent *Han kouè* to guard all the Avenues of the Palace, and publiſh'd an Order that if any one ſhould carry off, or conceal the Orphan, he and all his Family ſhould be deſtroy'd. — Sure this little Cub can't fly away: I have had News of him lately which makes me uneaſy.

Enter a SOLDIER.

My Lord, I have very bad News to acquaint you with.

TOU NGAN COU.

From whence?

SOLDIER.

The Princeſs has hang'd herſelf in her Girdle, and *Han kouè* has ſtab'd himſelf with a Dagger.

TOU NGAN COU.

Han kouè kill'd himſelf! — the Orphan is certainly carried off then! — What dreadful News! — What is to be done? —— The beſt way will be to counterfeit the King's Order, and command all the Children under ſix Months old to be brought to my Palace, and there I will put them to death with three Stabs of my Dagger; the Orphan will certainly be among them, and then I ſhall be ſure he is deſtroyed.——— Here, who waits? —— Go, and fix up this Order, that all thoſe who have Male Children under ſix Months old ſhall bring them to my Palace, and if any dares diſobey he and all his Family ſhall be de-

ſtroy'd —— I'll root out all the Children of the Kingdom of *Tſin*; the Orphan ſhall die, and lie unbury'd; tho' he was made of Gold and Jewels he ſhould not eſcape the Edge of my Sword.

SCENE II.

KONG LUN, alone.

I am old *Kong lun*, and have been a great Officer under King *Ling kong*, but being grown in Years, and ſeeing *Tou ngan cou* take the whole Authority into his Hands, I reſigned my Office and retired to this Village, where I live at eaſe,

[*He ſings, the better to expreſs his Hatred to* Tou ngan cou.

SCENE III.

TCHING YNG with a Cheſt at his Back.

Tching yng, what cauſe have you to be afraid? My little Maſter how dear are you to me! *Tou ngan cou*, how do I hate thee! Tho' I have got this little Creature without the Walls, I have learnt that *Tou ngan cou* has been inform'd of my Flight, and has order'd all Perſons to bring him their Children under ſix Months old, and then, without troubling himſelf whether the Orphan is among them or not, he will diſmember them and cut them in pieces; how then can I hide this dear Child? Here is the Village of *Tai ping* where *Kong lung* is retired; this old Man was a firm Friend to *Tchao tun*; he has left the Court, and lives quietly in his Retirement, and is a Man upright and ſincere; in his Houſe I'll conceal my Treaſure, and I'll go immediately and make him a Viſit. —— I'll hide my Cheſt in this Arbor of Bananae-Trees. —— My dear little Maſter wait for me here a moment, as ſoon as I have ſeen *Kong lun* I'll come back to you again. [*He ſpeaks to a Servant of* Kong lun.] You

You acquaint your Maſter that *Tching yng* wants to ſee him.

[*The Servant ſays that* Tching yng *is at the Door*; Kong lun *ſays, Deſire him to walk in.*

SERVANT.

My Maſter deſires you to walk in.

SCENE IV.

KONG LUN, TCHING YNG.

KONG LUN.

Tching yng! what Buſineſs brings you hither?

TCHING YNG.

Knowing that you have retired to this Village, I am come to do myſelf the honour to wait upon you.

KONG LUN.

How do all the King's chief Officers ſince I retired from Court?

TCHING YNG.

It is not as it uſed to be when you were in Office, *Tou ngan cou* rules all, and every thing is turned upſide down.

KONG LUN.

We ſhould all join to let the King know it.

TCHING YNG.

Sir, you know there were always wicked Men, and even in the Reigns of *Yao* and *Tchun* there were four remarkable Villains.

KONG LUN.

[*He ſings, and towards the end he mentions what happen'd to* Tchao tun.

TCHING YNG.

Sir, Heaven has excellent Eyes, the Family of *Tchao* is not without an Heir.

KONG LUN.

The whole Family, to the Number of three hundred Perſons, are killed; *Tchao ſo* the King's Son-in-law is ſtabbed, the Princeſs his Wife is hanged, where then can the Heir be that you ſpeak of?

TCHING YNG.

Sir, ſince you know ſo well what has paſſed I'll ſay nothing of it; but I'll tell you what perhaps you know nothing at all of, which is this: When the Princeſs was confined to her own Palace ſhe was delivered of a Son, whom ſhe called *The Orphan of the Family of* Tchao; and all that I fear is when *Tou ngan cou* comes to know it he'll cauſe him to be taken, and if he once falls into his Hands he'll barbarouſly deſtroy him, and the Family of *Tchao* will be in reality without an Heir.

KONG LUN.

Has any body ſaved this poor little Orphan? Where is he?

TCHING YNG.

Sir, you ſeem to have ſo great Compaſſion for the Family that I can hide nothing from you; the Princeſs, before ſhe died, gave her Son to me, and deſired me to take care of him till he comes to Man's Eſtate, and ſhall be able to revenge himſelf of the Enemy of his Family; as I was coming out of the Palace with my precious Truſt I found *Han kouè* at the Gate, who let me paſs, and killed himſelf in my Preſence; upon this I fled with my little Orphan, and could think of nothing more ſafe than to bring him to your Houſe; I know, Sir, that you were an intimate Friend of *Tchao tun*, and I make no doubt but you will take pity on his poor Grandſon, and preſerve his Life.

KONG LUN.

Where have you left this dear Infant?

TCHING YNG.

Without, under the Bananae-Trees.

KONG LUN.

Don't be afraid, go and take him and bring him to me.

TCHING

TCHING YNG.

Bleſſed be Heaven and Earth, the young Prince is ſtill aſleep!

KONG LUN ſings of the Orphan's Misfortunes.

Tching yng ſays, that the whole Remains of the Family of *Tchao* is in this Infant, [*He ſings.*] and as for me, I ſay he is the Cauſe of all the Misfortunes of his Family.

TCHING YNG.

Sir, I ſuppoſe you don't know that *Tou ngan cou*, finding that the Orphan has eſcaped, is going to deſtroy all the Children who are about his Age, and therefore I was deſirous of concealing him at your Houſe, by which I ſhall acquit myſelf of all the Obligations that I had to his Father and Mother, and ſave the Life of all the little Innocents in the Kingdom: I am in the forty-fifth Year of my Age, and have a Son born about the time of our dear Orphan; he ſhall paſs for little *Tchao*, you ſhall go and inform againſt me to *Tou ngan cou*, and accuſe me of having concealed the Orphan that he ſeeks after: I am willing to die with my Son, and you ſhall educate the Heir of your Friend till he is old enough to revenge his Relations. What ſay you of this Deſign? Is it not agreeable to your Taſte?

KONG LUN.

How old do you ſay you are?

TCHING YNG.

Forty-five.

KONG LUN.

It will be at leaſt twenty Years before this Orphan can revenge his Family; you will be then ſixty-five, and I ſhall be ninety; what Aſſiſtance can I lend at ſuch an Age? O *Tching yng* ſince you are willing to ſacrifice your Son bring him to me, and go and inform againſt me to *Tou ngan cou*, and let him know that I conceal in my Houſe the Orphan he ſearches after; *Tou ngan cou* will come with his Guards and encom-

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paſs the Village; I ſhall die with your Son, and you will educate the Orphan of *Tchao* till he is able to revenge his Family: This Deſign is ſafer than yours, what do you ſay to it?

TCHING YNG.

I like it very well, but it will coſt you too dear; let us immediately give little *Tchao*'s Cloaths to my Son; go and accuſe me to the Tyrant, and I and my Son will die together.

KONG LUN.

What I have ſaid I am reſolved upon, therefore don't offer to oppoſe me. [*He ſings.*] Yet twenty Years and we ſhall be revenged: Could I be ſo happy as to live till that Day!

TCHING YNG.

Sir, you are yet ſufficiently ſtrong.

KONG LUN, ſinging.

I am no longer what I was, but I will do as much as I can; *Tching yng* follow my Counſel.

TCHING YNG.

You lived altogether at eaſe, and I, without knowing what I did, have involved you in Misfortunes which greatly troubles me.

KONG LUN.

What is it you ſay? —— A Man of Seventy like me muſt expect to die very ſoon, and to part a few Days ſooner is not very difficult. [*He ſings.*

TCHING YNG.

Sir, ſince you have undertaken this Affair be ſure to carry it on, don't go back from your Word.

KONG LUN.

Of what uſe are Words that can't be depended upon?

TCHING YNG.

If you ſave the Orphan you will obtain immortal Fame. [Kong lun *ſings.*] But, Sir, there is ſomething ſtill behind; if *Tou gnan cou* takes you up can you undergo the Interrogatories, and endure the Torture with-

without naming me? for if you do both I and my Son muſt be put to death, and all my Pain will be to ſee the Heir of *Tchao* die notwithſtanding all this, and I ſhall reproach myſelf for bringing you into this troubleſome Affair.

KONG LUN.

I know that the two Families are not to be reconciled; when *Tou ngan cou* takes me up he will ſay a thouſand ſevere things, call me old Raſcal, old Villain: Did you know my Orders, and conceal my ſworn Enemy to deſtroy me? *Tching yng* fear nothing, whatever happens I'll make no Diſcovery; do you go and take care of the Orphan; the Death of an old Man like me is a matter of leſs conſequence.

[*He ſings, and Exit.*

TCHING YNG.

Things being as they are there is no time to be loſt, I'll take my Son and bring him to this Village, and am glad I can ſave the Orphan by that means; 'tis with reſpect to me a kind of Juſtice, but it is a great Loſs to the generous *Kong lun,*

THE THIRD PART.

SCENE I.

TOU NGAN COU, and his Train.

CAN little *Tchao* eſcape me? I have fixed up an Order, that if he is not found in three Days, all the Male Infants under ſix Months old ſhall be put to Death; let ſomebody go to the Gate of the Palace and look about, and if any one brings an Accuſation give me immediate notice of it.

SCENE II.

TCHING YNG, TOU NGAN COU, and a Soldier.

TCHING YNG, aſide.

Yeſterday I carry'd my own Child to *Kong lun*, and to-day I come to accuſe him to *Tou ngan cou*.— Let ſomebody give notice that I have News of the Orphan *Tchao*.

SOLDIER.

Stay a moment, I beſeech you, and I'll ſtep in and give an account of your coming. — Sir, [*To Tou ngan cou.*] here is a Man that ſays little *Tchao* is found.

TOU NGAN COU.

Where is this Man?

SOLDIER.

At the Palace Gate.

TOU NGAN COU.

Let him be brought in.

SCENE III.

TOU NGAN TOU, TCHING YNG, and Soldiers.

TOU NGAN COU.

Who art thou?

TCHING YNG.

I am a poor Phyſician called *Tching yng*.

TOU NGAN COU.

Where doſt thou ſay thou has ſeen the Orphan *Tchao*?

TCHING YNG.

In the Village *Liu tai ping*, and it is old *Kong lun* that conceals him.

TOU NGAN COU.

How do you know it?

TCHING

TCHING YNG.

Kong lun is of my Acquaintance; I was at his Houſe and ſaw by chance, in the Room where he lies, a Child in a rich Mantle; I ſaid then within myſelf *Kong lun* is above Seventy, and has neither Son nor Daughter, whence then comes this Infant? I diſcovered my Thought; This Child, ſaid I to him, ſeems to be the Orphan ſo much wanted; I took notice that the old Man changed Colour, and could not make any Reply, from whence I concluded that the Infant which gives you ſo much trouble is at old *Kong lun*'s Houſe.

TOU NGAN COU.

Go Raſcal, do you think I ſhall credit this Story? You have hitherto had no difference with the good Man *Kong lun*, how then can you accuſe him of ſo great a Crime? Was it out of Affection for me? if you ſay the truth fear nothing, but if you are found in a Falſhood you are a dead Man.

TCHING YNG.

Stifle your Anger, Sir, but for a Minute, and only hear my Anſwer: It is true I have no Enmity to *Kong lun*, but when I was told that you had ordered all the Infants in the Kingdom to be brought to you that they might be put to Death, I then had a deſign on one hand to ſave the Life of ſo many Innocents; and on the other hand, being forty-five Years of Age, and having a Son about a Month old, I ſhould have been obliged to bring him to you and have loſt my only Heir; but the Orphan of *Tchao* being once diſcovered the young Children throughout the Kingdom will be ſaved, and I ſhall be in no pain about my Heir; theſe are the reaſons why I determined to accuſe old *Kong lun*.

TOU NGAN COU, laughing.

I perceive you are in the right, old *Kong* was an intimate Friend of *Tchao tun*, it is no wonder then he is ſo deſirous of ſaving the Orphan; I'll take a Detachment

tachment of the Guards this Minute, and go with *Tching yng* to the Village *Tai ping*, which I will inveſt, and ſeize old *Kong lun*.

SCENE IV.

KONG LUN.

I conſulted yeſterday with *Tching yng* about ſaving little *Tchao*; *Tching yng* is gone to day to inform againſt me to the cruel *Tou ngan cou*; I ſhall ſoon ſee the Villain make me a Viſit. [*He ſings.*] What a Duſt is raiſed! what a Company of Soldiers do I ſee coming! it is the Murderer without doubt, I muſt reſolve to die.

SCENE III.

TOU NGAN COU, TCHING YNG, KONG LUN, and Soldiers.

TOU NGAN COU.

We are at length arrived at the Village of *Tai ping* —— let it be ſurrounded on all ſides; *Tching yng*, which is *Kong lun*'s Houſe?

TCHING YNG.

That there is it.

TOU NGAN COU.

Let 'em bring the old Raſcal hither. —— *Kong lun*, do you know your Crime?

KONG LUN.

I! I am guilty of no Crime that I know of.

TOU NGAN COU.

I know, Wretch, that thou art a Friend of *Tchao tun*; but how couldſt thou be ſo bold as to conceal the Remains of the Family?

KONG LUN.

Tho' I had the Heart of a Tiger I ſhould not have ventur'd to do it.

TOU

TOU NGAN COU.

If he does not feel the Battoon he'll own nothing, let ſomebody take one and lay it on handſomly.

KONG LUN ſings while he is beaten, and then ſays,

Who is witneſs of the Crime that I am accuſed of?

TOU NGAN COU.

Tching yng was the firſt that accuſed thee.

KONG LUN ſings.

This *Tching yng* has a very wicked Tongue: [*Then he ſays to* Tou ngan cou.] Are not you contented to have put to death more than three hundred Perſons? Would you yet deſtroy a poor Infant who is left alone? [*He continues to ſing.*

TOU NGAN COU.

You villainous old Fellow, where is the Orphan you have concealed? Tell me quickly, that you may avoid a ſevere Chaſtiſement.

KONG LUN.

Where have I conceal'd the Orphan? —— Who has ſeen me hide him?

TOU NGAN COU.

What, you are not willing to make a Confeſſion; let him be chaſtiſed again. [*They beat him.*] Sure this old Man has no feeling! Nothing moves him, he confeſſes nothing: *Tching yng* thou didſt accuſe him, take a Battoon and give him a hundred blows.

TCHING YNG.

Sir, I am a poor Phyſician, and never learnt to handle a Battoon.

TOU NGAN COU.

You don't know how to handle a Battoon! —— You are afraid he ſhould diſcover you for an Accomplice.

TCHING YNG.

Sir, you ſhall ſee me beat him. [*Takes a Battoon.*

TOU

TOU NGAN COU.

Tching yng, you have taken ſuch a ſmall Battoon as if you were afraid of hurting him; ſurely you muſt be afraid he ſhould make a Diſcovery.

TCHING YNG.

I'll take one that is larger.

TOU NGAN COU.

Hold, at firſt you took a Twig, now you are for taking a Beam which will do his buſineſs at two Strokes, and then he'll die without making a Confeſſion.

TCHING YNG.

You order me to take a Battoon, and I take a ſmall one; then I take another and you ſay it is too big; what muſt I do to pleaſe you?

TOU NGAN COU.

Take one of a moderate ſize, and let this Raſcal feel it ſufficiently. ——— You old Wretch, do you know 'tis *Tching yng* that beats you?

TCHING YNG.

Confeſs all. [*He beats him three times.*

KONG LUN.

I am terribly maul'd, and this laſt Beating was worſt of all; who gave it me?

TOU NGAN COU.

'Tis *Tching yng.*

KONG LUN.

What, *Tching yng* beat me in this manner?

TCHING YNG.

Don't mind this old Fellow, he does not know what he ſays.

KONG LUN ſings.

Who has beaten me ſo barbarouſly? O *Tching yng*, what have I done to you? Am I then your Enemy that you treat me in this manner?

TCHING YNG.

Make haſte and confeſs all.

KONG

KONG LUN.

I will confeſs all. [*He ſings.*

TCHING YNG.

Confeſs then quickly if you are not willing to die by beating.

KONG LUN.

Well, 'twas thus then, 'twas thus. [*He ſings.*] We conſulted both together in what manner to ſave the Orphan.

TOU NGAN COU.

That is as much as to ſay he has an Accomplice. —— Tell me, old Man, you ſay you are two; one is yourſelf, who is the other? If you ſpeak the truth I'll ſave your Life.

KONG LUN.

You are willing I ſhould tell you, and I'll ſatisfy you, [*He ſings.*] his Name is —— at the end of my Tongue, but I have ſent it back again.

TOU NGAN COU.

Tching yng, does not this affect you at all?

TCHING YNG [*To* Kong lun.]

Ah! you old Man, will you ſlander an innocent Perſon?

KONG LUN.

Tching yng, what haſt thou to fear?

TOU NGAN COU.

You mention'd two, why don't you confeſs who the other is?

KONG LUN.

You ordered me to be beaten, ſo that I did not know what I ſaid.

TOU NGAN COU.

If you will not go on you ſhall be killed in good earneſt.

SOLDIER.

My Lord, I bring you good News; ſearching in a Cellar in his Houſe I have found the Orphan.

TOU

TOU GNAN COU, laughing.

Let the little Wretch be brought hither that I may ſee it, and have the pleaſure of cutting it in pieces: —— You old Villain, you ſaid you did not hide the Orphan — who then is this that I hold?

KONG LUN ſings, reproaching the Tyrant with all his Crimes, and ſays,

His barbarous Heart will not be contented without ſhedding the Blood of an Orphan not many Days old.

TOU NGAN COU.

The ſight of this Infant excites my Anger. [Kong lun *ſings, the Tyrant takes the Dagger, and* Tching yng *ſeems greatly concerned.*] I take this curſed Branch, and I plunge the Dagger in his Heart three times. —— Now I am at the height of my Wiſhes.

[Kong lun *ſings, expreſſing his Regret*; Tching yng *hides his Tears.*

KONG LUN.

Tou ngan cou, thou art the moſt wicked of Mankind; take care of thyſelf, impious Wretch, for know there is over thy Head a Heaven that beholds all thy Crimes, and will not let them go unpuniſhed: As for myſelf I have no Regard for Life, I'll therefore throw myſelf down this Staircaſe of Stone, it is the kind of Death that I chuſe.

A SOLDIER.

Old *Kong lun* has juſt killed himſelf.

TOU NGAN COU, laughing.

Since he is dead let his Name be mentioned no more. [*He continues to laugh, and ſpeaks to* Tching yng.] You have done me excellent Service in this Affair, without you I could not have deſtroyed my Enemy.

TCHING YNG.

Sir, I have told you already that I had no particular Enmity to *Tchao*, and what I have done has been to ſave the Lives of the little Innocents in the Kingdom, and among the reſt that of my own Child.

TOU

TOU NGAN COU.

You are a Man that may be t uſted, you ſhall therefore live in my own Palace and be honourably treated; you ſhall there likewiſe educate your Son; when he is of a proper Age you ſhall bring him up to Learning, and I will take care to teach him the Art of War: I am now fifty Years old, and have no Heir, I adopt your Son, and intend to reſign my Office to him when he ſhall be of Age to take it upon him: What do you ſay to it?

TCHING YNG.

I return you, Sir, a thouſand Thanks; but I am not worthy of ſo great an honour.

TOU NGAN COU.

The Favour that *Tchao tun* enjoyed made me very uneaſy; but now the whole Family is extinct, and I have nothing farther to apprehend.

THE FOURTH PART.

SCENE I.

TOU NGAN COU.

ABOUT twenty Years ago I killed the Orphan of *Tchao* with my own Hand, and I adopted the Son of *Tching yng*, his preſent Name is *Ton tching*; he has gone through all his Exerciſes, I have taught him eighteen various ways of Fighting, and he underſtands his Buſineſs ſo well that no one can outdo him except myſelf; he is now grown up, and in a ſhort time I intend to make away with the King, and aſcend the Throne myſelf, then my Son ſhall have the Office that I am in at preſent, and all my Wiſhes will then be accompliſh'd; at preſent he is performing Exerciſe in the Camp, when he returns we'll conſult about it.

SCENE

SCENE II.

TCHING YNG, with a Roll in his Hand.

Time paſſes away very quick, 'tis twenty Years ſince *Tou ngan cou* adopted him whom he ſuppoſes to be my Son; he has taken great care of him, and his care is not at all thrown away; the old Man loves him to diſtraction, but there is a very important point that my pretended Son is yet ignorant of: I am now in the ſixty-fifth Year of my Age, and if I ſhould happen to die quickly, who can diſcover the Secret? This thing alone makes me uneaſy: I have painted the whole Hiſtory in this Roll of Paper, and if my Son wants to have it explained I'll do it for him from one end to the other; I am ſure when he knows who he is he'll revenge the Death of his Parents; I'll go into my Study, and wait there till he comes to ſee me.

SCENE III.

TCHING POEI, who paſſes for the Son of Tching yng, *and is the adopted Son of* Tou gnan cou.

I am *Tching Poei*; my Father on this ſide is *Tching yng*, my Father that lives on that ſide is *Tou ngan cou:* In the Morning I learn to fence, and perform my Exerciſes at Arms, and in the Evening I apply to Study. ——— I am now come from the Camp, and am going to ſee my Father that lives on this ſide.

[*He ſings like a young Man that is pleaſed with his Fortune.*

SCENE IV.

TCHING YNG, alone.

Let me open this Roll a little: Alas! how many brave Men are dead for the Family of *Tchao!* it has coſt me my Son; all this is ſhewn in this Painting.

SCENE

SCENE V.

TCHING POEI, and Attendants.

TCHING POEI.

Here, take my Horſe. — Where's my Father?

SOLDIER.

He is in the Study, with a Book in his Hand.

TCHING POEI.

Give him notice that I am here.

SOLDIER.

Sir, *Tching Poei* is returned.

TCHING YNG.

Deſire him to walk in.

SOLDIER.

Walk in, Sir.

SCENE VI.

TCHING POEI, TCHING YNG.

TCHING POEI.

Father, I am returned from the Camp.

TCHING YNG.

My Son, go and refreſh yourſelf.

TCHING POEI.

Father, as often as I go out and return back to ſee you, you have always been glad of my ſafe Return, but to-day you are melancholy, and the Tears fall from your Eyes; I know nothing of the occaſion of this, but if any one has offended you let your Son know it.

TCHING YNG.

I ſhall ſoon let you know the Cauſe of my Tears. —— Go and refreſh yourſelf. [*When he is gone he ſays*] Alas! I am not able to ſupport it. [*Then he ſings and ſighs, his Son hears him, and returning ſays*] My Father, who has offended you? I am greatly concern'd at it; if no body has offended you, why are you ſo

melancholy, and why don't you talk in your uſual manner?

TCHING YNG.

My Son, ſtay here and ſtudy; I will go into the Back-Apartment, and will be with you again preſently. [*He leaves the Roll as though he had forgot it.*

SCENE VII.

TCHING POEI, alone.

My Father has forgot his Roll of Paper, perhaps they are ſome Diſpatches, I will open them and ſee. ——— Ha! they are Paintings! —— Here's ſomething very extraordinary. ——One dreſs'd in Red ſets on a great Dog upon another dreſs'd in Black. —— Here's a Man kills the Dog — and here's another ſupports the Chariot that has loſt a Wheel —— and here's another again that's beating out his Brains againſt a Cinnamon-tree. ——— What's the meaning of all this? Here's no Explanation in Writing; I can't comprehend what it ſhould be. [*He ſings.*] Let me obſerve the reſt. ——— Here's a General of the Army has before him a Cord, a poiſonous Draught, and a Dagger; he takes the Dagger and kills himſelf; for what reaſon can this be? But what is the meaning of the Phyſician with the Cheſt of Medicines, and this Lady who kneels before him, and offers him the Child ſhe has in her Arms? Why does ſhe ſtrangle herſelf with a Girdle? [*He ſings ſeveral times.*] This Family ſeems to ſuffer greatly, why can't I kill ſo wicked a Man! But I can make nothing of it, I'll wait till my Father comes, and he'll explain the whole.

SCENE

SCENE VIII.

TCHING YNG, TCHING POEI.

TCHING YNG.

My Son, I have liſtened to what you ſaid for ſome time.

TCHING POEI.

Father, I deſire you would explain the Picture in this Roll.

TCHING YNG.

Are you deſirous, Son, that I ſhould explain them? You are ignorant that you are a Party in them your ſelf.

TCHING POEI.

Pray explain it as clearly as poſſible.

TCHING YNG.

You are deſirous of knowing the whole Hiſtory, which is pretty long. —— Formerly he that is dreſs'd in Red, and he that is dreſs'd in Black, were Subjects to the ſame King, and Mandarins at the ſame time; one was a Mandarin of Letters, and the other of the Army, which ſet them at variance; there had been a difference between 'em for ſome time, and he that is dreſs'd in Red ſaid to himſelf, He who begins is generally ſtrongeſt, and he that is too ſlow is always the worſt; he ſent therefore a Ruffian called *Tſon mi* privately, and ordered him to get over the Walls of the Palace of him dreſs'd in Black and aſſaſſinate him; but he that was dreſs'd in Black, tho' a great Miniſter of State, was accuſtomed every Night to go into the Court, and beſeech the Maſter of Heaven and Earth for the Proſperity of the Kingdom, without ſo much as mentioning his own Houſe in particular; the Ruffian ſaid within himſelf, after he had ſeen and heard what paſſed, If I kill this good Mandarin I ſhall directly fight againſt Heaven, which I certainly will not do; if I return back to him that ſent me I am a

dead Man, therefore he reſolved to do as follows; he had a Dagger privately hid, but in ſeeing ſo good and virtuous a Mandarin he repented of his Undertaking, and opening his Eyes to the Light beat out his Brains againſt a Cinnamon-tree.

TCHING POEI.

Him whom I ſee kill himſelf againſt the Tree then is *Tſon mi?*

TCHING YNG.

Yes, my Son, 'tis the ſame. —— He dreſſed in Black, went in the beginning of the Spring into the Country to encourage the Husbandmen in their Labour; under a Mulberry-tree he met with a huge Man lying on his Back, with his Mouth open; the good Mandarin asked the reaſon of it; the Giant replied, My Name is *Ling tche*, and I can eat a Meaſure of Rice at every Meal, which is enough for ſix common Men; my Maſter not being able to maintain me turned me out of Doors, and if I ſhould take any of theſe Mulberries to eat he'll ſay I ſteal them, I therefore lie upon my Back with my Mouth open, and ſwallow the Mulberries that fall therein; but as for thoſe which fall on each ſide, I had rather die with Hunger than eat them and get the Name of a Thief: He dreſſed in Black ſaid, This is a Man of Integrity and Reſolution, then he gave him as much Wine and Rice as he would have, and when he had ſtuffed himſelf as long as he could he went away without ſpeaking a Word; he dreſſed in Black was not at all offended at it, nor ſcarcely took any notice of his Behaviour.

TCHING POEI.

This one Inſtance diſcovers his Virtue. —— Then this Man that is half dead under the Mulberry-tree is called *Ling tche.*

TCHING YNG.

Son, take notice of all this: At a certain time one of the Kingdoms of the Eaſt preſented, by way of Tribute,

Tribute, a *Chin ngao*, that is a Dog with four Feet; the King of *Tſin* gave this Dog to him dreſſed in Red, and he having ſworn the Deſtruction of him dreſſed in Black, cauſed a Man of Straw to be placed in his private Garden, and put on it Garments reſembling thoſe of the Man in Black; he put in the Belly of this Figure the Entrails of a Sheep, and cauſed the Dog to faſt ſix or ſeven Days, after which he led him into the Garden, took him near the Man of Straw, and let him go, and the Dog eat every thing contained in the Belly; he bred him up to this Sport for about a hundred Days, and then went to the King to inform him that there was at Court a Traitor, who had conſpired againſt the Life of his Majeſty: Where is he? ſaid the King: *Chin ngao*, reply'd the Man in Red, can diſcover him; then he led the Dog into the Royal Apartment when he in Black was near the King, and *Chin ngao* thinking it had been his Man of Straw flew at him; he in Black got off as faſt as he could, and *Ngao* after him, but happening to run againſt a great Mandarin, called *Ti mi ming*, he was killed upon the ſpot.

TCHING POEI.

The vile Dog then was named *Ngoa*, and the brave Mandarin that killed him *Ti mi ming?*

TCHING YNG.

You are in the right. — He dreſſed in Black made his Eſcape out of the Palace, intending to get into his Chariot and four, for he did not know that the Man in Red had ſent away two of his Horſes, and had likewiſe pulled off one of the Wheels, ſo that the Chariot was uſeleſs; at the ſame time there paſſed by a great ſtrong Man, who ſupported the Chariot with his Shoulder, and beat the Horſes forward with one Hand; and tho' his Entrails appeared, for he was torn as he fled away, he carried him off without the Walls of the City: Who do you think this ſtout

Fellow was? It was *Ling tche*, the ſame that he in Black had found under the Mulberry-tree.

TCHING POEI.

I have not forgot him, 'tis *Ling tche*, whoſe Life was ſaved by him in Black.

TCHING YNG.

'Tis the ſame.

TCHING POEI.

Father, this Man in Red is a great Villain, and a wicked Wretch, what is his Name?

TCHING YNG.

Son, I forgot his Name.

TCHING POEI.

But who is this Man in Black?

TCHING YNG.

As for him, 'tis *Tchao tun* a Miniſter of State; it concerns you very nearly, my Son.

TCHING POEI.

I have heard it ſaid there was a Miniſter of State of that Name, but I did not much mind it.

TCHING YNG.

Son, I tell you this as a Secret, lay it up ſafely in your Memory.

TCHING POEI.

Are not there other Pictures in the Roll that want to be explained?

TCHING YNG.

He in Red deceived the King, and ordered the Family of *Tchao tun* to the number of three hundred Perſons to be maſſacred; there was but one left whoſe Name was *Tchao ſo*, and he had married the King's Daughter; he in Red counterfeited the King's Order, and ſent him a Cord, Poiſon, and a Dagger, that he might chuſe one of the three, and diſpatch himſelf out of the World: The Princeſs his Wife was with child, and *Tchao* deſired that if after his Death ſhe ſhould have a Son ſhe would call it, *The Orphan of the Family of* Tchao, and he'll revenge our Cauſe; ſaying

ſaying this he took the Dagger and ſtabb'd himſelf: He in Red made a Priſon of the Princeſs's own Houſe, and here ſhe brought into the World a Son; as ſoon as he in Red knew it he ſent the General *Han kouè* to guard the Priſon, and prevent the Child from being carried off: The Princeſs had a faithful Subject who was a Phyſician; his Name was *Tching yng*.

TCHING POEI.

Was not that you, my Father?

TCHING YNG.

How many People are there in the World of the ſame Name? —— The Princeſs truſted the Orphan to his Care, and hang'd herſelf in her Girdle: This *Tching yng* wrapp'd up the Child, put it into his Cheſt of Medicines, and went to the Door with a deſign to get off; there he found *Han kouè*, who diſcovered the Orphan; but *Tching yng* talk'd to him in private, and *Han kouè* took a Sword and cut his own Throat.

TCHING POEI.

This General, who ſacrificed his Life for the Family of *Tchao*, is a brave Man, and I ſhall readily remember that his Name is *Han kouè*.

TCHING YNG.

Yes, yes, it is *Han kouè*, but what follows is ſtill worſe: He in Red was ſoon inform'd of what paſſed, and ordered that all the Children in the Kingdom, under ſix Months old, ſhould be brought to his Palace; his deſign was to murder them all, and by this means get rid of the Orphan of *Tchao*.

TCHING POEI, in a Paſſion.

Is there a more wicked Man in the World than this?

TCHING YNG.

Doubtleſs he is a notorious Villain. —— This *Tching yng* had a Son about a Month old, he wrapp'd

him in the Orphan's Mantle, and carried him to the Village of *Tai ping*, to the Houſe of old *Kong lun*.

TCHING POEI.

Who is this *Kong lun?*

TCHING YNG.

He was a great Friend of *Tchao tun:* The Phyſician ſaid to him, Sir, take this poor little Orphan, and go and tell him in Red that I have concealed the Child he ſearches after; ſo I and my Son will die together, and you ſhall take care of little *Tchao* till he is of a ſufficient Age to revenge his Family: *Kong lun* reply'd, I am old, but if you have the Courage to ſacrifice your own Son, bring him hither to me dreſſed like the Orphan of *Tchao*, and go and accuſe me to him in Red; your Son and I will die together, and you may conceal the Orphan till he ſhall be in a condition to revenge his Family.

TCHING POEI.

How! had *Tching yng* ſo much Courage as to give up his own Child?

TCHING YNG.

You were in danger of loſing your Life; what difficulty then cou'd there be in giving up that of a Child? This *Tching yng* then took his Son and carried him to *Kong lun*, and went afterwards to him in Red and accuſed *Kong lun*; when they had inflicted a thouſand Torments on this good old Man, they at length diſcover'd the Child they ſought after, and he in Red cut him in pieces with his own Hand, and *Kong lun* threw himſelf down a Stone Stair-caſe, and was killed: It is now twenty Years ſince this happened, and the Orphan of the Houſe of *Tchao* muſt be now of the ſame Age, and never thinks of revenging his Parents; what then does he think of? he is handſomly ſhaped, is above five Foot high, knows Letters, and is very skilful in the Exerciſe of Arms: What is become of his Grandfather in the Chariot? All the Family have been cruelly maſſacred, his Mother was hang'd,

hang'd, his Father ſtabb'd, and hitherto no Revenge has been taken; ſure they do him wrong when they talk of him as a Man of Courage.

TCHING POEI.

My Father, you have talked to me a long while, and I ſeem to be in a Dream, for I can comprehend nothing that you ſpeak of.

TCHING YNG.

Since you are yet ignorant of my Drift, I'll ſpeak more plainly; the barbarous Man in Red is *Tou ngan cou*, *Tchao tun* is your Grandfather, *Tchao ſo* is your Father, the Princeſs is your Mother, I am the old Phyſician *Tching yng*, and you are the Orphan of the Houſe of *Tchao*.

TCHING POEI.

How! am I the Orphan of the Houſe of *Tchao?* Alas! you kill me with Grief and Rage.

[*He falls down in a fainting Fit.*

TCHING YNG.

My young Maſter, recover yourſelf again.

TCHING POEI.

Alas! you have almoſt deſtroy'd me. [*He ſings.*] If you had not told me all this, how could I have learnt it? — My Father, ſit down in this Chair, and ſuffer me to ſalute you. [*He ſalutes him.*

TCHING YNG.

I have this Day reſtored the Houſe of *Tchao*, but alas! I have deſtroy'd my own; I have pluck'd up the only Root that was left. [*He weeps.*

TCHING POEI ſings.

Yes, I ſwear I'll be reveng'd on the Traitor *Tou ngan cou*.

TCHING YNG.

Don't make ſuch a great Noiſe, leſt *Tou ngan cou* ſhould hear you.

TCHING POEI.

I'll either die myſelf or deſtroy the Traitor. [*He ſings.*] My Father, don't diſturb yourſelf; to-morrow,

row, when I have ſeen the King and all the Grandees, I'll kill the Villain with my own Hands.

[*He ſings, and deſcribes the manner in which he'll attack and kill him.*

TCHING YNG.

To-morrow my young Maſter will ſeize the Traitor *Tou ngan cou*, it will be my beſt way to follow him, and aſſiſt him in caſe of Neceſſity.

THE FIFTH PART.

SCENE I.

OUEI FONG, a great Officer of the King.

I am *Ouei fong*, one of the greateſt Mandarins of *Tſin:* Under this Reign *Tou ngan cou* has got all the Power into his own Hands, and has deſtroy'd the Family of *Tchao tun*; but in the Palace of *Tchao ſo* happen'd to be one *Tching yng* a Phyſician, who found out the Method of concealing the Orphan of this Houſe; he is at preſent twenty Years of Age; he changed the Name of *Little Prince*, and called him *Tching poei:* It is *Tching poei* that the King has ordered to ſeize *Tou ngan cou*, that he may revenge his Relations; the Order is conceived in theſe Terms: "The Power of *Tou ngan cou* is become too enormous, and I am afraid leſt he ſhould proceed farther; I therefore order *Tching poei* to ſeize him privately, and extinguiſh his Houſe without ſparing a Man; when he ſhall have perform'd this Order, I'll give him a Reward." I dare not retard this Order, but will carry it my ſelf to *Tching poei.*

SCENE II.

TCHING POEI.

I have Orders from the King to take *Tou ngan cou*, and revenge the Death of my Father and Grandfather;

father; this Villain is very proud and haughty. [*He ſings.*] I'll ſtop here a little, for he muſt paſs this way when he returns to his own Houſe.

SCENE III.

TOU NGAN COU, TCHING POEI.

TOU NGAN COU.

This Day I have been conſtantly in the Palace under my care, and am now return'd to my own private Houſe. —— Take care there, place yourſelves in good Order, and march ſlowly.

TCHING POEI.

What do I ſee, is not this the old Villain?

[*He deſcribes the Pomp wherewith he walks, ſinging all the time.*

TOU NGAN COU.

Tou tching, my Son, what have you been doing?

TCHING POEI.

Thou profligate Wretch, I am neither *Tou tching*, nor thy Son; I am the Orphan of the Family of *Tchao*; it is twenty Years ſince you maſſacred all my Family, and now I will take thee and bind thee, and revenge the Death of my Parents who were ſlain by thee.

TOU NGAN COU.

Who has put theſe idle Fancies into your Head?

TCHING POEI.

'Twas *Tching yng* who inform'd me who I am.

TOU NGAN COU.

I have then a very ungrateful Son; but as for me I have nothing to reproach myſelf with.

TCHING POEI.

Hold, Villain, whither are you running?

[*He ſings, and as he is about to ſeize him* Tching yng *comes haſtily in.*

SCENE

SCENE IV.

TCHING YNG.

I was afraid ſome harm might happen to my young Maſter, and I have follow'd him with a deſign to give him Aſſiſtance. —— Bleſſed be Heaven and Earth, he has ſecured *Tou ngan cou.*

TCHING POEI.

Let 'em take this Wretch and bind him. ——— I'll go and inform the King.

SCENE V.

OUEI FONG.

I have learnt that *Tching poei* has ſecured *Tou ngan cou*; let ſomebody go and ſee if he is coming, and as ſoon as he comes let me have notice.

SCENE VI.

TCHING POEI, TCHING YNG, OUEI FONG,

TCHING POEI.

My Father, let us go both together and viſit the King. [*He perceives* Ouei Fong.] Sir, I deſire you would have Compaſſion on our Family, I have taken and bound *Tou ngan cou.*

OUEI FONG.

Let him be brought in. ——— Ah Traitor, who haſt deſtroyed the King's beſt Subjects, now thou art in the hands of *Tching poei*, what haſt thou to ſay for thy ſelf?

TOU NGAN COU.

'Tis for the King's ſake that I am ruin'd; but, as things are at preſent, all I deſire is that I may be put to a ſpeedy Death.

TCHING POEI.

Sir, take my Cauſe in hand.

OUEI FONG.

O *Tou ngan cou* thou deſireſt to die ſpeedily, and I think it moſt proper that thy Death ſhould be ſlow; let

let this Wretch be taken and extended upon a wooden Aſs, and let him be cut by ſlow degrees into three thouſand Pieces, and when all his Skin and Fleſh are gone, let his Head be cut off; but let there be ſpecial care taken that he dies ſlowly.

[Tching Poei *ſays the ſame thing, ſinging.*

TCHING YNG.

My young Maſter, now thou art revenged and your Family is preſerved, but mine is left without any Support.

[Tching Poei *ſings, and ſays what he will do for* Tching yng.

TCHING YNG.

What have I then done that deſerves the hundredth part of the Favours promiſed by my young Lord?

[*He ſings and magnifies the Favours.*

OUEI FONG.

Tching yng, Tching poei, fall upon your Knees, and hear the King's Order.

Tou ngan cou has put ſeveral of my good Subjects to Death unjuſtly, he has raiſed Diſturbances, and cauſed Diſorders in all Parts of my Kingdom, and has maſſacred the innocent Family of *Tchao*; theſe are Crimes which Heaven never overlooks: The Orphan of this Family has happily gain'd great Reputation, and cut off the Head of the Traitor *Tou ngan cou*; I ordain that he may be called henceforward *Tchao vou*, that his Father and Grandfather be reckon'd among the number of Grandees of the Kingdom, and that *Han Koué* be made Generaliſſimo: I give to *Tching yng* a handſome and large Eſtate to his own uſe, and order a magnificent Tomb to be erected to the Memory of *Kong lun*, and expect that this Example will cauſe a general Reformation that all due Honour may be render'd to the King.

[Tching poei *ſings, and thanks the King, and they repeat one after another the Favours they have received from him.*

A COLLECTION *of*

SHORT HISTORIES

Containing Examples of Moral Virtue.

Of a Mandarin zealous for the Publick Welfare.

TSIANG YAO being Governor of *Yang tcheou* the Emperor made a Viſit to the Southern Provinces, upon which the Governor of *Hoai ngan*, a City in the Neighbourhood of *Yang tcheou*, pulled down ſeveral Houſes to enlarge the Road on the Bank of the River, and render it more commodious for thoſe who drew the Royal Bark: The Cords that he made uſe of were not made of Hemp, but of more precious Materials, on which account he raiſed new Taxes, and greatly diſtreſt the People in his Diſtrict.

When they came to deſire *Tſiang* to do the ſame, The Emperor, reply'd he, does not come here for Diverſion, but to viſit his Provinces; beſides the uſual Road is ſufficient for thoſe that draw the Bark: Why ſhould I incommode the People by levelling their Houſes? I will not have one pulled down, and if this be a Fault I'll take it upon myſelf.

A little before the Emperor arrived they came to ſhew *Tſiang* an Order, which they ſaid was the Emperor's; the Subſtance of it was that he ſhould give in a Liſt of all the conſiderable Houſes in the Place: There is here, reply'd he, but four conſiderable Houſes, that of the Intendant of the Salt-works, that of the Governor of *Yang tcheou*, that of the Director of the Cuſtom-Houſe, and that of the ſubordinate Magi-

Magiſtrate of *Kiang tou*; the reſt of the City, added he, conſiſts of poor People, and there is no Room to give in a Liſt.

Sometime after came another Order, the Tenor of which was, that the Emperor deſired ſome of the handſomeſt young Girls in the Country might be provided for his Uſe. I know but of three, ſaid *Tſiang*, in all the Diſtrict of *Yang tcheou*. The Officer, who brought the Order, asked where they lived? They are my own Daughters, replied he; if the Emperor is determin'd to have 'em from hence I can deliver theſe three that belong to my ſelf; as for others I have no power over them: Upon which the Officer returned, without ſaying a Word, and the thing reſted there.

The Care of a Mandarin to provide for the Neceſſities of the People.

IN a certain Year there happen'd to fall great Rains in the Territories of *Pei*, a ſmall City of the third Order; when the Waters came down in great abundance from the neigbouring Mountains overflowed the Plains, and having deſtroyed the firſt Crop of Rice, prevented the planting of the ſecond, inſomuch that the People could not foreſee by what means they ſhould live the remaining part of the Year. If we ſhould wait, ſaid *Sun*, who was then Magiſtrate, till all the Waters are gone off before we ſow the Land, the Seaſon would be too far advanced, and no Grain will come up: What then is to be done? He immediately hit upon a happy Expedient, for collecting the Riches of the Country, and purchaſing ſeveral thouſand Loads of Peaſe, he diſtributed theſe Peaſe throughout the Diſtrict, cauſing them to be ſown in the Water itſelf. When the Waters running off, by little and little, the Peaſe ſprung up before the Land was well dry, which proved of great Advantage to the People, and they paſs'd the Year without any great hardſhip.

The

The Steadineſs of a Mandarin.

TCHIN SUEN was in his time a Pattern of great Diſintereſtedneſs, and to an inflexible Integrity he added an unſhaken Conſtancy to reſiſt the Abuſes of the Age: At the time that he preſided over the Learned in *Chang tong* there paſſed thro' a *Yu ſſee*, who was going to another Place as Viſitor extraordinary, the Officers of the Place, great and ſmall, at leaſt thoſe who were of an inferior Degree, coming to make their Compliments, fell upon their Knees; as for *Tchin* he did no more than make a low Bow.

The Viſitor was diſturbed at it, and haſtily demanded what was his Office? I have the care of the Students, ſaid *Tchin*, without the leaſt Emotion. What is that, ſaid the Viſitor in a Paſſion, in compariſon of a *Yu ſſee?* I know, Sir, the Difference between one and the other, replied *Tchin* gravely, and I do not pretend to be your equal: But we, who are at the head of the Learned, ought to inſtruct in Matters of Ceremony by our Examples, and therefore, in the Submiſſions that we make to our Superiors, dare not be extravagant for fear of ill Conſequences.

The Viſitor found plainly by the Air of *Tchin*, that he was a Man not to be intimidated; beſides he ſaw the Learned ſtand about him in Crowds, ſo that perceiving it was not proper to take violent Meaſures he became more mild, and aſſuming a pleaſant Countenance all of a ſudden, ſaid, in a ſofter Tone, You have nothing to obſerve in the Affairs that bring me hither, nor I in thoſe that belong to you, therefore give not your ſelf the Trouble hence forward of coming to me; upon which *Tchin* withdrew.

A Charitable and diſintereſted Mandarin.

IN a certain Year the Dearth was ſo great in the Territory of *Y hing*, that of all the Children that came into

into the World they brought up but very few: *Gin fang*, who was then Governor, publiſhed ſevere Orders on this Account, and to remedy this Evil, by every poſſible Method, made an exact Enquiry after all Women with Child, and furniſhed them wherewithal to ſubſiſt. They reckon more than a thouſand Families that were ſaved by this means; alſo when his Succeſſor arrived, and he departed to go to Court, he had nothing left but five Load of Rice, and when he came there had not a tolerable Garment.

Soon after *Gin fang* was made Governor of *Si ngan* he ſet out for the Place, without ſending Letters of Advice beforehand, coming among them on Foot when they leaſt thought of it, and even while he was walking towards his Tribunal diſpatch'd ſeveral Affairs they talk'd to him about; he continued the ſame Method during his ſtay at *Si ngan:* He died there while he was in Office, and the laſt Words he ſaid were, to forbid them taking any thing from the People on his Account: They fulfilled his Orders literally, and as he was very poor he had only a Coffin of very ordinary Wood, and was buried in ſome old Garments that he had by him: But to make amends for this he was lamented by Perſons of all Degrees, and his Memory is ſtill dear at *Si ngan.*

A Reward of Fidelity in Reſtoring a thing that was loſt.

IN the time of the Emperor *Yang lo* a Merchant, call'd *Sun yong*, was on a Journey, and in the Road found a Purſe hanging upon a Stake, when opening it he found two large gold Bodkins, ſuch as Ladies wear in their Hair: He ſat down upon the ſpot waiting to ſee if the Perſon who had loſt them would come in queſt of them; when, towards Night, a female Slave came in Tears ſeeking her Lady's Bodkins that ſhe had loſt, and which were ſuſpected to be ſtolen. The Merchant, being ſatisfied that what he had found really belonged to her, return'd them; upon

which the Maid, tranſported with Joy, deſired to know his Name, but he refuſed to tell her: Sir, added ſhe, what can I do to teſtify my Gratitude? At theſe Words the Merchant redoubled his Steps without ſaying a Word, and went to a Lodging, notwithſtanding it was Night, at ſome diſtance from thence: When he came to *Nan yang*, which was the end of his Journey, he gained in a ſhort time much more than could reaſonably be expected: He ſet out on his Return with ſeveral other Merchants, and as he paſſed near the Place, but in a Boat, where he found the Purſe, as the Boat was lying along the ſide of the Bank he ſaw near the River the Slave to whom he had reſtored the Purſe: This Maid coming there to waſh Linen ſaw him alſo, and knowing him again ſhe talked with him for ſome time, being ſtill on the Bank, and the Merchant in the Boat, after which ſhe withdrew. *Sun yong*, who was ſtopt for ſome time by this Diſcourſe, and hindred from following the other Boats, found it was too late to ſet out alone, and came to a Reſolution to ſtay there the remainder of the Day: On a ſudden a great Storm aroſe, and all thoſe who were gone forwards periſhed in it, whilſt *Sun yong*, who was ſtop'd, was the only Perſon of the Company that was ſav'd.

Diſintereſted Charity.

LEOU Y, originally of *Vou yn*, was very charitably diſpoſed, of which he gave frequent Proofs in his Life-time, but I ſhall only mention two or three. *Tchang ki li* going to Court, and attending the Body of his Father, who died in the Country, met in the Road near *Vou yn* with a great quantity of Ice, where the Carriage which contain'd the Corps was overturn'd and broke to pieces: As he had no Acquaintance there he ſent to the Houſe that he thought made the beſt Appearance, deſiring to borrow a Carriage in order to continue his Journey: *Leou y* was the Perſon

to

to whom he applied, who gave him a Carriage immediately, without inquiring who it was that wanted it, or without telling his own Name to the Servant who was ſent on this Errand by his Maſter. *Tchang* had no ſooner perform'd the Funeral Obſequies of his Father, but he ſent a Servant to *Vou yn* with the Carriage, and to return him Thanks for enabling him ſo opportunely to perform the Duty of a Son; *Leou*, perceiving the Carriage at ſome diſtance, ſhut the Door, and would neither receive the Carriage nor the Acknowledgment, but ſent word to the Servant that probably he was deceived, and took him for another.

Another Example.

THIS ſame *Leou y* returning one Day from *Tchin leou*, the Government of which he had then quitted, met a poor Scholar in the way, who had died very ſuddenly, and whoſe Corps lay by the ſide of the Road: The Government that *Leou* had was ſo far from enriching him that it only ſerved to render him poorer, ſo great was his Diſintereſtedneſs and Charity; being therefore without Mony at that time he took the beſt Part of his Garments, and put on the dead Perſon in the cuſtomary manner, then ſold his Horſe that he rode upon, and got on the Back of an Ox: He had not gone two Days Journey farther but he ſaw a poor Man ready to expire with Hunger and Want; he immediately alighted and killed the Ox to aſſiſt the poor neceſſitous Wretch: His People told him that he carried his Compaſſion too far; you are deceived, reply'd he; to ſee a Neighbour in Miſery, and not to ſuccour him, is to have neither Pity nor Virtue; after which he continued his Journey on foot, and almoſt without Suſtenance.

A charitable Preſence of Mind.

ONE Day *Ou pan* returning from a ſhort Journey, and being almoſt at his own Door, perceived a Man ſtealing Cheſnuts in his Park, at the ſight of which he inſtantly turn'd back, and went half a League about: When he return'd home the Servant that was with him took the liberty to ask him the cauſe of this Circuit: It was becauſe I perceived in my Park, ſaid he, a Man in a Cheſnut-tree ſtealing my Cheſnuts; I turn'd back ſuddenly that he might not ſee me, for if he had perceived me a ſudden Fear might have made him fall, and perhaps by that means he might have been dangerouſly hurt, and could what he ſtole be worth expoſing him to ſuch a Danger?

Miſery Aſſiſted.

A MAN in the Diſtrict of *Sin kien* had a long while ſuffered the Hardſhips of pinching Poverty, and found himſelf at length reduced to a very Trifle of Mony, without knowing where to find means of Subſiſtence after it was gone, ſo that he and his Wife in deſpair bought a little Rice and Arſenick, determining to mix them together and put an end to their Miſery: The Rice was almoſt baked, and the Arſenick was mixed therewith, when on a ſudden an Inſpector of that Canton entred their Houſe who had come a great way, and was very hungry, and being in haſte to go elſewhere ſpeedily demanded a little Rice; as they told him there was none he looked into the Oven, and ſaw that it was almoſt ready, upon which he made bitter Complaints that they ſhould tell him a Falſhood for the ſake of ſuch a Trifle; when the Maſter of the Houſe, moving gently his Hand, I was not willing, ſaid he to him, to give you any of this Rice, and then falling into Tears added the Reaſon: At theſe Words the Overſeer took the Diſh, threw the

the Rice out of it, and buried it; then comforting theſe poor People, Follow me, ſaid he to the Husband, I can give you Fifty Pound of Grain; this will ſerve you for ſome Days, and perhaps in that time you may get a ſupply for the future; the poor Man followed the Inſpector, and thanking him for his Charity brought the Grain home in a Sack.

At his Return he open'd the Sack, and found beſides the Grain fifty Ounces of fine Silver; he was greatly aſtoniſh'd at it, and when recover'd from his Surprize, It is doubtleſs, ſaid he to himſelf, the Emperor's Silver that this Man has collected according to his Commiſſion, and has forgot that he left it in the Sack; if he ſhould be a Debtor for this Sum to the Emperor it would be a troubleſome Buſineſs for him: He has had Compaſſion upon me, and I am determined not to injure him; upon which he return'd ſpeedily to the Inſpector to reſtore him the Silver: As for me, ſaid the Inſpector, I have had no Commiſſion to gather Mony for the Emperor, nor did I put the Silver into the Sack; for where ſhould I have it, being ſo poor as I am? It muſt needs be a particular Favour of Heaven: It was to no purpoſe for the Inſpector to deny that the Silver belonged to him, for the other having found it in the Sack with the Grain would not keep it: In ſhort the Concluſion was that they ſhould divide it between them, which proved a ſeaſonable Aſſiſtance to them both.

Charity Rewarded.

A MERCHANT of *Hoei tcheou* paſſing near *Kieou kiang* met with a Bark that had been pillaged by Robbers: There was in this Bark ſeven Perſons who were well-looking People; the Merchant, tho' not rich, cloathed them all, and having given each a little Mony continued his Journey without asking their Names, or whence they came: The Year following ſix of theſe ſeven unfortunate Perſons

were made *Kiu gin*, and at the end of ſeveral Years one of them, called *Fang ouan tche*, came in quality of Viſitor into the Diſtrict of *Kia hou*; the Merchant, who had ſucceeded ill in his Trade, found himſelf without Aſſiſtance in a diſtant Country, and was ſold for a Slave to an Officer of *Kia hou*: *Fang*, being at the Table at this Officer's Houſe, ſaw amongſt the Domeſticks who ſerved up Dinner the Merchant who had formerly done the charitable Action; he called him to examine him a little nearer, and being well aſſured he was the ſame; Do you remember, ſaid he, the Act of Charity which you did eight Years ago to ſeven Perſons in Diſtreſs? I remember nothing of it, reply'd the Slave. How! reply'd *Fang*, don't you remember the ſeven Perſons that were ſtripped in the Neighbourhood of *Kieou kiang*, and to whom you gave Mony and Cloaths? For my part I remember it very well, added he, riſing from the Table and bending the Knee to ſalute him; I was one of them, and I own my Benefactor: In ſhort he obtained his Liberty, kept him ſome time at his own Houſe, gave him ſeveral hundred Ounces of Silver, and procured more for him of thoſe with whom he was formerly robbed: Thus the Merchant found himſelf in a good Condition, and returned to his own Country with Credit.

A Calumny paſſed over in ſilence from a Principle of Charity.

LOU PANG had firſt the Government of *Tchang té*, and filled his Poſt ſo worthily that they raiſed him to *Vou tchang*, a more conſiderable City: He paſſed by *Yo tcheou*, which was in the Road, where there lay ſome pieces of Wood of conſiderable value that were drove thither by a Tempeſt: The Governor of the Place, not knowing that the Wood belonged to the Emperor, had gathered it together and made a Preſent of it to *Fang tchoui*, a great Officer, who paſſed through that City; he who had the care

of

of this Wood, knew that *Lou pang* had paſſed through *Yo tcheou* much at the ſame time that the Wood was loſt, and he was accuſed of having taken it; to which *Lou* anſwering nothing his Silence was taken for a Confeſſion, and as this was like to affect his Office, ſeveral Perſons, who knew what was become of the Wood, offered to be Witneſſes in order to diſcharge him, and preſſed him to clear the matter up: If I ſhould declare how the matter was, reply'd he, there will be two or three honeſt People convicted of the Fault that is imputed to me; it will coſt me nothing to ſave them but to hold my Tongue, and loſe my Office; I had rather undergo this Loſs than let them ſuffer.

The Fidelity of a Perſon in reſtoring a thing found rewarded by the Recovery of a Son loſt.

A WORTHY Perſon of *Mi yun* had an only Son whom he was exceſſively fond of; this Child wandering one Day a little diſtance from the Houſe was carried off, and his Father ſought after him in vain, for he was not to be found; ſome time after, as ſeveral Merchants were travelling in the heat of the Day, they ſtopp'd to reſt themſelves at this Man's Door, where there was a thick Shade, when one of them forgot a Bag of yellow Cloth that he had hung up behind a Door to put it out of the way, for it contained his whole Stock of Mony; ſometime after the Maſter of the Houſe perceived the Bag, and not doubting but it belonged to one of theſe Travellers that had ſtop'd there to take a little Reſt, he laid it up carefully till it ſhould be demanded back.

Soon after came a Man quite out of breath, who in a lamentable Tone told how he had left a Bag of Mony behind the Door: If you have it, added he to the Maſter of the Houſe, I'll gladly let you have half of the Mony that it contains; the Maſter, having taken the neceſſary Precautions to be certain that this

was really the Man who owned the Bag, reſtored it without taking any thing: Let me know at leaſt, ſaid the other after a great many Thanks, in what I can do you any Service: The Maſter of the Houſe was ſome time without making any Reply; at length being preſſed again, I had a Son, ſaid he, that is loſt; I am old and have no hopes of having any more; if you, who go from place to place, ſhould find a young Child that they are willing to diſpoſe of, you will oblige me if you procure it for me; upon this they parted. The Merchant, ſome Months after, found a Man upon the Road who wanted to ſell a Child whom he was leading by the Hand; he was very glad to have wherewithal to pleaſe his Benefactor, ſo he bought him and put him upon a Horſe half loaden; as ſoon as he was arrived at the Door, where he had formerly forgot his Bag of Mony, he immediately ſet the Child down, and while he was taking care of his Horſes the Child went himſelf into the Houſe which he was well acquainted with; the Child was likewiſe ſoon known again, and his Father was not able to contain himſelf for Joy, inſomuch that he gave the Merchant as good Treatment as he poſſibly could.

An Example of Charity.

TCHIN KON NGAN and his Wife, being deſirous of procuring ſome ſmall matter from one of their Relations who was very poor, ſent for her one Day to work at the Silk-Manufacture: Going by the Place where ſhe was at work he ſaw her hide ſome of the Silk with an Intent to carry it away, upon which he paſſed on as faſt as he could, and reproached himſelf for taking notice of this Theft: What art thou going to do? ſaid he to himſelf; I might have paſſed by another Place: His Wife, who heard him complain thus of himſelf, was curious to know the reaſon, but he did not immediately make any Reply to her, being quite taken up with the Subject of his Affliction;

Affliction; No, ſaid he once more, thou oughteſt not to have gone by that way: His Wife ſtill preſſed him to tell what made him ſo uneaſy; It is, reply'd he, becauſe I ſaw by chance this poor Relation hiding the Silk with deſign to ſteal it; I have not taken the leaſt notice of it, but ſhe will be ſuſpicious that I have ſeen her, and tho' I went away in an inſtant I perceived the Confuſion ſhe was in: I had a mind to have compoſed her by ſome mild Expreſſion, but was afraid of adding to her Diſtreſs: If I had not paſſed that way I might have ſpared her this Shame, and myſelf the Uneaſineſs it gives me, eſpecially becauſe I ſee no Remedy: The Remedy is very eaſy, reply'd his Wife; don't afflict yourſelf any longer, wait till ſhe gives you an Account of her Work, and when I let you know ſhe is there praiſe her Work while ſhe is within hearing, and teſtify that as you like it very well you are deſirous of giving her more than the uſual Price: If you uſe her in this manner ſhe'll ſoon forget her Shame, and be perſuaded that you have not ſeen the Theft: *Tchin kon ngan* liked the Expedient very well, and ſo got rid of the Uneaſineſs that the Adventure had given him.

A Woman was divorced by her Husband for endeavouring to ſeparate him from his Brothers.

IN a Family named *Li*, ſix Brothers lived altogether, their little Stock and their Expences were in common, and there never could poſſibly be a greater Union: The Wife of one of the younger took her Husband aſide one Day; We live, ſaid ſhe, very poorly, and to continue a long while in this low Condition will be a great hardſhip: I have for my own ſhare a little Mony, and therefore believe me it will be beſt to live by ourſelves. *Li tchong*, her Husband, pretended to approve of the Propoſal: It is neceſſary then, ſaid he, to make a Feaſt and call our Relations together, according to Cuſtom, to deliberate upon it: The Wife, who

who did not expect to find her Husband ſo eaſy, was glad to ſee him ſo ſoon gained over, and the Feaſt was made ready in a very ſhort time; when it was brought in *Li tchong* kneeled down in the middle of the Hall, and addreſſing himſelf to his eldeſt Brother's Wife as the Miſtreſs of the Houſe: I acquaint you, ſaid he to her, that I have a bad Wife, who endeavours to perſuade me to forget my Blood, and to ſeparate me from my Brothers, and I give you notice that I divorce her, a Puniſhment her Fault deſerves: He inſtantly executed his Deſign, and the Woman prayed and wept in vain, for he ſent her back to her Mother.

The Tenderneſs of a Son for his aged and ſick Mother.

TCHAO TSE loſt his Father while he was a Child; his Mother brought him up very well, and her Care was not thrown away, for he had always an extream Tenderneſs and all poſſible Regard for her; the following is a ſingular Example of it: One Night he heard at the Door a Band of Thieves ready to enter and pillage the Houſe, upon which he went out without calling for help for fear of frighting his Mother, and going to the Thieves ſoftly ſpoke to them as follows: I am willing to let you have what Mony, Grain, and Cloaths are in the Houſe, even thoſe of my Wife, and the few Jewels that ſhe has; I ſhall have no Regret for the Loſs, provided you grant me one thing, which is that every thing be done without Noiſe that my good Mother, who is ſick, and very old, may not be frightned: He ſpoke this in ſo tender a manner that the Thieves were moved with it, and withdrew; upon which he returned back to fetch ſomething to make them a Preſent of, but could not overtake them.

The Tenderneſs and Piety of a Son with regard to his dead Mother.

OUANG QUEI YUEN lived at the time wherein the Weſtern People, poſſeſſing themſelves of the Empire, gave riſe to the Dynaſty of *Tſin:* Through Attachment to his Prince, who had juſt loſt the Empire and his Life, he never ſat down with his Face to the Weſt from whence the new Emperor came, whom he thought it was not his duty to acknowledge: His Mother happening to die he ſpent three Years in Mourning, ſhut up in a wretched Hut near the Tomb, and all his Buſineſs was to weep tenderly for his Parent: His Diſciples afterwards made a Collection of the fine Verſes that he compoſed upon the Subject during this ſpace of time; theſe Verſes are full of the moſt lively Sentiments of Regret and Tenderneſs: At the end of the three Years of Mourning he return'd to his uſual Abode, but notwithſtanding he did not forget his Mother; for calling to mind that ſhe was fearful of Thunder while alive, and that ſhe deſir'd to have her Son near her when it thundered, whenever he ſaw a Storm approaching he went to the Tomb; and, as if his Mother could hear him ſpeak, ſaid ſoftly as he was wont while ſhe lived; Mother, I am here.

Another Example.

HAI YU lived towards the end of the Dynaſty of *Ming*; he was in Office when his Mother died, and quitted his Employment, according to Cuſtom, to go into Mourning: He was a Man that gave the moſt remarkable Signs of Regret and Grief for the loſs of his Parents, and went far beyond the uſual Duties appointed by the Tribunal of Rites; he wept, and gave other Marks of Grief at ſuch times as they are preſcribed, but it was in an unuſual manner, and laſted for eight whole Years; for the Dearth, and afterwards

terwards the Wars, which rendred deſolate the Province of *Chan tong* his native Country, did not permit him to perform the Funeral Obſequies of his Mother any ſooner. During this time his Tears and Complaints were as lively the laſt Day as the firſt, he even neglected the moſt common Precautions againſt the Cold in Winter, and the Heat in Summer: A handful of Rice boiled in Water without Salt, or any other Seaſoning, was his Maintenance every Day. The Houſe that he dwelt in, and which he had not yet repaired, became open to the Wind on all ſides, and was no better a ſhelter againſt the ſcorching Heat of the Sun: His Relations deſired him to repair it: No, reply'd *Hai yu*, my great Buſineſs will not permit me, and no other Thoughts can yet enter my Houſe: I am the moſt unfortunate of Mankind, and do not want a Houſe to be repaired for me: The Troubles being at length at an end, *Tſai king ſong* became Governor of this Country, and being inform'd of the great Example of filial Piety given by *Hai yu*, he made him large Preſents, which put him in a condition to take a proper care of the Funeral Obſequies of his Mother.

The Reſpect and Care of a Son for his Parents.

THE Father of *Hia yang* falling ſick in the depth of Winter, the good Son, during the long time that the Diſtemper laſted, would not truſt the care of his Father to any other Perſon, but nurs'd him himſelf, and acquitted himſelf extreamly well, having always at hand the little neceſſary Utenſils to make Broth, and other things for a ſick Perſon: The Father at length dying of this Diſeaſe, *Hia yang* gave him a ſuitable Funeral, and never failed to pay his Duty to his Father before his Tablet in the ſame manner as if he had been living and preſent, even ſo far as to give him notice of every thing he undertook: His Mother, whoſe Conſtitution was infirm, being obliged

obliged to keep her Bed for three Years together, all the Remedies and other things that ſhe took were adminiſtred by her Son's own Hand: Intirely taken up with the Grief that her Condition cauſed, he was inſenſible to every thing elſe, and during theſe three Years did not ſo much as enter once the Room where his Wife lay: One Night his Mother wiſhed for certain dry Fruits called *Ly*, when, notwithſtanding that the Snow fell very faſt, and that the Barriers of the Streets and Shops were all ſhut, he attempted to go and purchaſe this Fruit, and found means to come at the Shops where they were ſold; but every body being gone to Bed he knock'd a long while without getting an Anſwer; at length he fell a weeping and lamenting ſo greatly that they opened a Shop, where he bought what he wanted: He had a Son that he loved very much; this Child having diſpleaſed his Uncle, a younger Brother of *Hia yang* the Uncle, naturally paſſionate, beat him ſo violently that he died of the Blows, which was a very ſenſible Concern to *Hia yang*; however the care of looking after his Mother, and the fear of giving her Uneaſineſs, made him keep all his Sorrow to himſelf, and maſter his Reſentments ſo far that he did not let them appear outwardly.

An Example of Compaſſion for the People given by a Prince.

GIN TSONG, being yet no more than Heir apparent, ſaw one Day as he was on a Journey a great number of Men and Women greedily gathering the Berries of the wildeſt Herbs, upon which he ſtop'd and demanded what they were going to do with them? To eat them, reply'd they, for it has been a bad Year, and we have nothing elſe left: The Prince, greatly moved, alighted from his Horſe, entred into ſome of the Houſes, and found them almoſt empty: The few People that were in them were clothed in little elſe but

but Rags; ſome had the Stove all in Ruins, and the Copper turn'd upſide down, being of little or no uſe. Is it poſſible, ſaid the Prince, fetching a deep Sigh, is it poſſible the Miſery of the People can be ſo great, and the Emperor know nothing of the matter? Upon which he immediately gave a handſome Sum by way of Charity, and ordering the old Men of the Place to be ſent for, after he had informed himſelf of their Age, Infirmities, and Wants, gave them Proviſions from his own Table.

While theſe things were doing *Che*, the Treaſurer-General of the Province of *Chan tong*, came to meet the Prince to do him Honour. How! ſaid the Prince ſeeing him, can you, who are the Paſtors of the People, remain unmoved with their Miſeries? I am very ſenſible of them, reply'd *Che*, and I have given an Account to the Court of thoſe Places where the Harveſt has failed, and have beſought his Majeſty to forgive them the uſual Duties of the Autumn: Truly, ſaid the Prince, theſe poor People are in a fine Condition to pay Duties; the Emperor will certainly give them an Exemption; but in the mean while open the publick Granaries, and ſave the Lives of theſe poor Wretches: *Che* propoſing to diſtribute three *Teou* of Grain a Head, Give them ſix, ſaid the Prince, and never be afraid of emptying the publick Granaries; I will be anſwerable for it myſelf to the Emperor my Father, and will give him full Information of the State of things in this Province.

An Example of Severity in Military Diſcipline.

LEOU GIN TCHEN, Commander of a Body of Troops at *Cheou Tcheou* in troubleſome times, fell ſick thro' extraordinary Fatigues: He had a young Son who was prevailed upon, by ſome of his Companions to take this Opportunity to paſs the Night beyond the River *Hoai* in breach of a publick Order denouncing Death to thoſe who ſhould dare to break

break it. A Centinel gave notice of this Proceeding, and the Commander, without Heſitation, condemned his Son to be puniſhed after the manner that was threatned: As the Father and Son were both belov'd all the Officers interceeded for him, but finding the Father inflexible they imagin'd they could ſucceed by means of his Wife, and therefore addreſſed themſelves to her, laying open the Danger her Son was in, which they thought ſhe knew nothing of, and preſſed her to ask his Life: *I love my Son tenderly*, reply'd ſhe, *and it will pierce my Heart to ſee him die ſo young, and in ſo ſhameful a manner; but on the other hand, if he is ſpared the Family of the* Leou *will be wanting in Fidelity and Duty to their Prince; no, I cannot oppoſe the Execution of the Sentence.* The young Man was in reality cut in two, according to the Intent of the Law; after which his Father and Mother took care of his Body, and gave it publickly all poſſible Marks of their Tenderneſs; a Sight which drew Tears from the Eyes of thoſe very Perſons who were not concern'd at the Death of the Son.

The Watchfulneſs of a Mother over her Children, though married.

PAO MONG FEN, and his Brother *Tſu king*, were two of the greateſt Men of the Age: This was in ſome ſenſe owing to their Mother, who had loſt her Husband very young, and had brought them up with great Care, and even with much Severity; of this the following Story is an Inſtance: Theſe two young Men, who were already married, and manag'd the Affairs of their Families, one Day prevail'd with a Man of their Acquaintance to dine with them; the Mother, according to Cuſtom, inform'd herſelf by means of a faithful Domeſtick who this Man was that her Sons had invited, and what was their Diſcourſe during the time of their Repaſt: It is ſuch a one, ſaid the Domeſtick, and they talked of nothing

nothing but a Girl who was very handſome, and this Gentleman inſinuated to your Sons that one of them might purchaſe her for a Concubine: The good Mother, enraged at this Account, called her two Sons and gave them a ſevere Reprimand: *Such a Perſon, whoſe Company you frequent*, ſaid ſhe to them, *has an envenom'd Tongue, and is good for nothing but to lead you aſtray. Are there no wiſe and virtuous Perſons in your Neighbourhood? Why do you go near ſuch a profligate as this? What Diſcourſe had you while you were at the Table? Inſtead of entertaining yourſelves with Learning and Virtue, all your Talk had a tendency to corrupt the Heart. Know that I am not in a humour to ſuffer you to go on in ſo bad a Road without oppoſing it with all my might:* Then ſhe immediately withdrew, and was a Month without ſpeaking one word to her Sons. The youngeſt was ſo much afflicted with the Mother's Silence, that he went regularly twice a Day to proſtrate himſelf at her Feet, to ask her Pardon, and to beſeech her to ſpeak one ſingle word: The eldeſt, tho' not quite ſo tender, was ſo far moved as to ſhed abundance of Tears, and conjured his Mother to reſtore them to her Favour: However a Pardon was not granted till they had often promiſed they would have no future Correſpondence with the Perſon in queſtion, nor any that poſſeſs'd ſuch bad Qualities.

A

DIALOGUE

Wherein TCHIN, *a modern* Chineſe *Philoſopher, declares his Opinion concerning the Origin and State of the World.*

IN a certain delightful Place, wherein appeared ſeveral fine Country-Houſes as it were in Perſpective, a curious green Arbor was form'd in which ſeveral Perſons were aſſembled to enjoy the cool Breezes, and entertain each other during the Heats of the Summer: Chance conducted a Stranger thither, whom they invited to ſit down; and as they judged him likely to contribute to the Pleaſure of Converſation, they requeſted him to make a few Days ſtay with them, and to comply with the earneſt Deſire they had to hear his Diſcourſe: This he conſented to without any difficulty, and ſoon drew together a crowd of Auditors, who received high Satisfaction from the free and lively manner wherewith he treated ſeveral Points of Hiſtory and Morality.

The Fame of theſe Aſſemblies ſoon reach'd the adjacent Towns, whereupon a Man of Letters in the neighbouring City, deſirous of aſſiſting at them, came to the Place in which they were kept, where he found a great number of Perſons aſſembled: As he enter'd the Arbor one of the Company, who perceived him, roſe up, and approaching the Stranger who ſat in the honourable Place; Sir, ſaid he in his Ear, this venerable Perſon who is come hither is very famous for his profound Erudition, and his Name is *Tchin vou kouei*:

kouei: He is a brisk lively Man, conceited of his own Opinions, and who in a Diſpute will not yield to the moſt learned in the Empire; he has ſpent his whole Life in Study, and there are no Books but what he has read; if he once begins to diſcourſe of the Doctrine of Heaven and Earth, his Mouth is like an inexhauſtible River that glides ſwiftly along its Channel: I cannot imagine what could induce ſo great a Perſon to come here.

At the ſame moment the Philoſpher entred, and looking round at the Aſſembly, ſaluted them with a gracious Air, moving his Hands in a reſpectful manner. I am inform'd, Gentlemen, ſaid he, that there are Aſſemblies held here wherein a Man of Learning, whom I ſhould be glad to call Friend, entertains the Company, and I preſumed he would not be againſt giving me leave to profit by his Knowledge.

At this Harangue the whole Aſſembly look'd upon each other with ſome Surprize; for the Stranger had but a moderate Capacity, all his Merit conſiſting in the agreeable manner he had of relating Hiſtorical Facts: The reſt were Men of no Learning, but Followers of the Sect of *Fo* or *Lao*, and very fond of their Idols.

We are only aſſembled here, reply'd the Stranger, to paſs a few Hours in Diſcourſes more proper to recreate the Mind than inſtruct it; and you know that theſe Diſcourſes commonly turn upon the Hiſtory of the Times, or popular Morality, and ſuch ſort of Converſation cannot be agreeable to the Ears of one ſo learned as you are.

Sage old Man, reply'd the Philoſopher, it is your Modeſty that makes you talk in this manner, and you ſeem to have too advantageous an Opinion of me: To ſay the truth I have ſpent all my time in Study, and even own that I have acquired ſome ſhare of Knowledge, but this very Knowledge is an occaſion of Concern to me, when I think it is not poſſible to bring

bring into vogue at Court either the great Doctrine of *Yao*, *Chun*, &c. or the wiſe Inſtructions of ſo many illuſtrious Men of theſe later times of the *Tcheou*, the *Tchin*, the *Tchang*, and the *Tchu*. I am uneaſy to find that theſe Inſtructions are not reliſh'd by my Friends who poſſeſs the chief Places in the Government of the State, but on the contrary that the falſe Sects over-run the Empire; every body is fond of theſe Seducers, there is nothing but Corruption and Darkneſs, and the true Sect of the Learned is as it were buried in ſhameful Oblivion.

How happy are we, reply'd the Stranger, that a Perſon of your Reputation and Merit is ſo ready to comply with our Deſire of hearing you! Condeſcend then to ſit down here, and honour us with your learned Inſtructions: A great Soul, like yours, which attempts the Reformation of the World, ſhould be always willing to communicate its Diſcoveries, and our Minds, confined as they are, cannot reſiſt the Truths which will flow from your Tongue.

I am very ready, reply'd the Philoſopher, but fear I ſhall fall ſhort of your Expectations: At the ſame time he ſaluted the Company, and ſat down in the honourable Place which was appointed him: Upon what Subject, ſaid he, ſhall I entertain you? We are deſirous, ſaid the Stranger in the name of the reſt, to be inſtructed in what was previous to the Heavens and the Earth.

I conſent to it, reply'd the Philoſopher in a grave tone of Voice, and therefore liſten to what I ſhall ſay: Before the Heavens and the Earth were yet formed, there was nothing but a confus'd Chaos in the midſt of an immenſe Void: This Chaos was infinite and boundleſs; that which was ſubtile and ſpirituous in this indefinite Maſs, being as it were the Form [*Li ki*] and the Soul of [*Tai ki*] the firſt and ſupreme State of the Univerſe, was nothing elſe but the Principle of the Heavens and the Earth, the Bud which has diſcloſed

them; by this means an infinite number of Beings have exiſted. In ſhort every thing that appeared ought to be placed in the Rank of Productions whoſe Springs are aſtoniſhing. The World having once gained all its Parts theſe ſort of Productions, which in a manner eſcape our Senſes, are very uncommon; for we generally ſee that the Species are continued by ordinary and ſenſible Methods; an Example will expreſs my Thoughts much clearer.

Wood produces Worms within itſelf, and the Body of Man engenders Vermin; theſe kind of Productions are of thoſe ſort we call wonderful, and whoſe manner of Generation we are ignorant of: If upon the Body of Man there were not found the ſpirituous Particles of Sweat, and likewiſe in the Wood when it is corrupted, what could be the Origin of theſe Inſects? Let us ſay the ſame in proportion, that what is found of a more ſubtile and vivifying nature in the *Tai ki*, in the Supreme Indefinite, which immediately preceded all definite Beings, was as it were the Bud from whence the Heavens and the Earth were produced.

But I ſhall give you a more particular Explanation of it.

1. The Particles *Yang*, as the moſt pure, moſt ſubtile, and moſt light, eſcape, riſe up, flutter about, and embrace the reſt. 2. The Particles *Yn* leſs pure, and by conſequence more heavy, precipitate themſelves, and by that means unite together in the middle. 3. All that which encompaſſes whatever is viſible are Particles of the Univerſe, ſo very ſmall that they have no ſenſible Figure, that is *Hiu ki*.

But how do you underſtand that *Yang*, that is the more ſubtile Particles of *Yn*, or the more groſs Particles, ſhould be ſeparated from what you call *Tai ki*, and that this Separation being made it ſhould form a Sun, Moon, and all the Stars?

I'll explain the Matter to you, reply'd the Philoſopher: The fineſt of the *Yang*, or a Collection of the more

more ſubtile Particles, formed the Sun; the leſs groſs of the *Yn*, or groſs Particles, compoſed in their turn the Moon; the Stars were formed of the ſame, took their Place, and made their Revolutions in the Heavens, after which all theſe things became viſible, becauſe thenceforward they had their determinate Figure.

The *Yn* on its ſide being united together, and the groſs Particles being linked one in another, formed the Earth which is placed in the middle of the immenſe Void: A little after the Earth had in its Boſom, and on its Superficies, all the Elements, as Fire, Wood, *&c.* and in ſhort all the reſt of the Beings here below, which having every one their particular Configuration, were eaſily diſtinguiſhed: Obſerve this Compariſon, which will explain what I have been ſaying; the Air which we ſuck in without ceaſing, and which we expire, when it is ſent forth is rarified and dilated; it has likewiſe ſome degree of heat, and muſt be referred to the *Yang*; this ſame Air, when by Inſpiration it enters into our Lungs, is condenſed, and ſo has ſomething of the coldneſs which it ought to bring, and is by that means of the Nature of *Yn*.

Let us return to the firſt Combinations of the World: Theſe kind of Corpuſcles, which make that which is called *Yn*, being joined and united to each other, the Earth and the Water are formed of it, and the five Elements have their Exiſtence. The *Yang*, and the ſmalleſt Atoms, remain ſuſpended and ſurrounded, all the inactive Maſs of it fluttering and circulating round about it without ceaſing: A Hen's Egg may give us a ſlight Notion hereof; may not the Earth be ſaid to be the Yolk of the Egg, which is ſuſpended and fixed in the middle, where it is immoveable? May not the Heavens be looked upon as the White, which embraces the Part in the middle, ſurrounds it, and moving about continues in the

ſame condition, without changing the Place of the Yolk.

The Motion of the Heavens is likewiſe conſtant and durable; that ſubtile and fluid Matter moves and circulates without ceaſing; and by this Motion proper to itſelf cauſes the variety of Seaſons, and forms the Winds, Clouds, Thunder and Rain.

The Production of Mankind and other Beings came afterwards, and all the Univerſe was then in a State of Perfection: In ſhort all that one can imagine of what is lively, ſpiritual and excellent in the Heavens and the Earth, becoming united and joining together in the higheſt degree of Perfection poſſible, has given a wonderful Birth to theſe extraordinary Men, who in their turn have endeavoured after the Exaltation of Nature.

But to explain this matter more particularly. 1. The Heavens encompaſs and ſurround the Earth, moving from the left to the right; there are two fixed Poles, one in the North, the other in the South; there is neither, properly ſpeaking, true Eaſt nor true Weſt; nor yet is there any thing in a proper ſenſe high or low.

2. The Space that the Sun meaſures in the Heavens diſtinguiſhes the Hours; when it is exactly in the South Point, then it is Noon; when exactly North, it is midnight; and ſo of the reſt.

The Sun is pure *Yang*; it began to take its courſe from the Hour of Midnight, and comes to us; when it riſes every thing in the Univerſe, depending upon *Yang*, ferments and reſumes freſh Vigour: From Noon it begins to decline, then every thing of the nature of *Yang* grows weak, and on the contrary that which belongs to *Yn* gains new Strength.

But, ſaid one of the Auditors, if the Heaven is a fluid and light Body, in what Place will you fix the Deity *Yo hang ta ti?* if the Earth is only an Aſſemblage

blage of groſs and heavy Particles, where will be the Abode of * *Yen vang?* Where do the Spirits lodge that are the Executioners of Juſtice? In ſhort where will you place Hell?

You may be certain, reply'd the Philoſopher, that the Heaven is a Subſtance very fine and light, which is continually in motion: Conſider then if it is capable of retaining any heavy thing; it can ſupport nothing but what is of the ſame nature; how then can the Deities have a Habitation there ſuch as you repreſent them? In the Day-time a clear Sky rolls over our Heads, the dark Sky advances by little and little, bringing Night along with it; the Day afterwards appears again, and this Motion is conſtant and regular: Suppoſe then that *Yo hoang*, and his Train of inferior Gods, had a Palace in the Sky, theſe Gods muſt be carried along conſtantly with the Sky, and make a great number of Circumvolutions, which ſeems very abſurd.

Let us come now to the Earth: It is, beyond all queſtion, an enormous Maſs, a compoſition of Water, Dirt, Clay and Stones, which are heaped and kept together by their own proper weight. If you aſſign a Lodging to *Yen vang* and his Train in this Place, the Court of this infernal God muſt then be in the midſt of this Heap of Water and Dirt: Don't you ſee that theſe things are nothing but pure Inventions? Let us paſs by the Deities then, reply'd one of the Aſſembly, becauſe you are too much prejudiced againſt them: But what are become of thoſe great, thoſe extraordinary Men, of whom you have ſpoken in ſuch pompous Terms, and have render'd equal to Heaven and Earth? If therefore the Heaven and Earth are real and ſubſiſt, theſe Heroes of Antiquity ought to ſubſiſt likewiſe; for we are not to ſuppoſe, according to your own Principles, that a *Fo hi*,

* *This is the* Pluto *of the* Chineſe *Idolaters that worſhip* Fo.

a *Hoang ti*, a *Yao*, a *Confucius*, ceaſe to exiſt when they ceaſe to appear here below?

You are to underſtand, reply'd the Philoſopher, that before theſe Sages were born among us the *Li* and the *Ki*, the two Parts of which they are compos'd, were pre-exiſtent in the Heaven and Earth: The ſame moment that a great Man is formed this *Li* and *Ki* are united together, and it is from this Union that he takes his Riſe; when he dies his Gifts, fine Qualities, Perfections and Doctrine, become the Admiration and Standard of future Ages; they continue to ſubſiſt, and their duration is equal to that of Heaven and Earth: To ſay the truth the Body of a Sage is deſtroy'd, but his *Li*, which diſtinguiſhes him from the reſt of the World, that noble Part of himſelf, goes to be reunited to the Heaven and Earth as it was before; and as it may be truly ſaid that the Heaven and Earth are eternal, there is likewiſe ground to ſay that real Sages exiſt for ever.

The ſame Perſon who had juſt been ſpeaking to the Philoſopher made this Reply: You acknowledge that *Confucius* is a real Sage, and yet Tradition informs us that he went to conſult the illuſtrious *Lao kiun* *: It appears by this ſtep that *Confucius* was afraid of Death, and wanted to learn the Secret of Immortality.

Don't talk to me of your *Lao tſe*, reply'd the Philoſopher, I look on him as no other than a common Perſon, notwithſtanding his ridiculous Pretence of making himſelf immortal: What a ſweet Doctrine has he left behind him, that teaches nothing but Indolence and Inactivity? I'll cite but one Place from the Inſtructions he gave his Diſciples: *Conſider my Tongue*, ſaid he to them, *does not it ſubſiſt while it remains ſoft and flexible? On the contrary, is not that which deſtroys our Teeth their own Hardneſs?* What do you think of this fine Reaſoning? Nature, in the Production of

* *The Chief of the Sect of the* Tao ſſee.

the

the Univerſe, has made ſoft what ought to be ſoft, and hard what ought to be hard: Suppoſe that theſe Teeth, which adorn the Mouth, were ſoft and flexible like the Tongue, could one then take Nouriſhment if it was ever ſo little hard, ſuch as the Grains of Rice boiled in Water, which is our ordinary Aliment? And, if we were not in a condition to take this Food, would it be poſſible to live ſeveral Ages, as they make us vainly hope? Theſe are idle and chimerical Notions.

Let us apply this fine Principle of *Lao tſe*, who would have every thing ſoft; let us apply it to Natural Philoſophy and Morality: We divide the Metals into five kinds, according to their colour; if you tell me that Gold and Silver, which are ſo much valued, are naturally ſoft, becauſe the Toys that are made therewith are eaſily wrought, I anſwer that theſe Metals ought not to be in ſuch great eſteem with reſpect to the uſe they have in Life; for after all they are good for nothing but to make Veſſels and Ornaments of little uſe; when Iron, which is of the loweſt Rank among Metals, ſerves by its hard Property to open the Furrows which furniſh us with Grain, and ſupplies us with the Neceſſaries of Life: The hardneſs of Iron renders it neceſſary for ſeveral other uſes, to prepare for inſtance the Food, which we could not make uſe of without its Aſſiſtance, to make Weapons of, which by putting an end to War are the cauſe of Peace and Plenty to the Nation, and which terrify or extirpate Robbers, and ſecure the publick Safety.

Let us come to Morality: Thoſe fond and languiſhing Paſſions for the Female Sex, don't they come from a ſoft and effeminate Heart? If Women had any Courage or Steadineſs, durſt we take the leaſt liberty in their Preſence? There would be no coming near them but as we do Fire, with which no Man plays without danger: Our *Y king*, that precious Gift of *Fo hi*, greatly exalts the Character *Kang*, that is to

ſay

ſay whatever has Firmneſs; on the contrary your *Lao tſe* praiſes nothing but *Yeou*, which ſignifies Softneſs, and conſequently is intirely oppoſite to the Doctrine of our Canonical Books.

Beſides it is very certain that the Life of Man never exceeds a hundred Years, and yet he flatters them with the hopes of exiſting many Ages; he has even pretended that the *Yang*, which is the Soul of Man, is never deſtroy'd, and that he has found the Secret of borrowing from Nature the vivifying Virtue to diſpoſe of it according to his own Fancy.

After ſuch Pretences as theſe he is ſo ſilly as to tell us, That all is Vanity; he who has Deſires the moſt extenſive and moſt ambitious of all Mankind, and that we ought to ſit looſe to every thing, when he himſelf is more attached to Life than any other Perſon; that there is nothing laudable but a State of Inactivity and Indolence, while he himſelf is always vigorous in his Purſuits: To affect Immortality in this manner is only to rebel againſt Nature, and againſt the Laws of Heaven and Earth.

But I ſhall faithfully give you an Account who this *Lao tſe* is, whom you have ſo great a value for: The following is the Subſtance of his Hiſtory. He was born towards the end of the Dynaſty of *Tcheou*, in the Neighbourhood of the City of *Lin pao*, in the Diſtrict of *Ho nan*: His Father, whoſe Sirname was *Kouang*, was nothing but a poor Peaſant, who from his Infancy ſerved in the quality of Groom in a wealthy Family: He was ſeventy Years old before he could meet with a Wife, but at length gained the Affections of a Peaſant's Daughter of the Age of Forty, and marry'd her.

This Woman being one Day in a ſolitary Place immediately conceived, by the ſimple Commerce and Union of the vivifying Virtue of Heaven and Earth, and went with child of him fourſcore Years: The Maſter whom ſhe ſerved, being diſſatisfied that ſhe ſhould

ſhould be ſo long before ſhe was delivered, turned her out of Doors, upon which ſhe was conſtrained to lead a vagabond Life, till at length ſhe lay down under a Plumb-tree, and brought forth a Son with Hair and Eyebrows as white as Snow: The Mother, who was ignorant of the Name of her Husband's Family, knowing nothing but the Sirname, gave the Infant the Name of the Tree under which it was born; and then obſerving that the Tips of his Ears were exceeding long, ſhe took from thence his Sirname and called him *Ly eul*, *Plumb-tree-Ear*; but the People who ſaw him ſo very white called him *The aged Infant*, *Lao tſe*.

When he had attained a certain Age he took care of the Library of an Emperor of the Family of *Tcheou*, and it was by his favour that he obtained a ſmall Mandrinate: He became skilful in ancient Hiſtory, and in the Knowledge of the Rites of the early Ages, and it was that which inclin'd *Confucius* to go and diſcourſe with him about the Ceremonial, and the Talents of a good Mandarin: *Lao tſe* in his old Age foreſaw the approaching downfal of the Dynaſty of *Tcheou*.

He got on the Back of a black Cow, and bending his courſe weſtward arrived at the Mouth of a diſmal Cave: This Paſſage was guarded by an Officer named *Y*, and ſirnamed *Hi*: The Book *Tao té*, containing five thouſand Sentences, was compoſed by him in the City of *Tcheou che*, in the Diſtrict of *Tſin tchuen*: At length he died, and his Tomb is to be ſeen at a Place called *Ou*.

You have here the Beginning and End of *Lao tſe*: He could not, while he was living, prevent the Ruin of the Race of the *Tcheou*, whoſe Subject and Mandarin he was; and yet they would have us believe all the Fables which are confidently told about his pretended Merit; and, among the reſt, that after his Death he was placed in the higheſt Heavens in the quality of the three Purities. Well!

Well! what do you think, Sir, of the Doctrine of *Fo*, which has been brought to us out of the Eaſt, cried out thoſe of the Aſſembly who adhered to the Worſhip of this Idol?

Fo, reply'd the Philoſopher, is another Enthuſiaſt, who has likewiſe pretended to make himſelf immortal: According to him the whole World is a mere *Vacuum* with nothing real in it: Agreeable to which fine Principle we ought to think of nothing but to empty the Heart of all things, that is of all Affections, and we ſhould even forget ourſelves as tho' we had no Exiſtence: We have Eyes and Ears, and yet we muſt neither ſee nor hear any thing; theſe Organs ought to be void of every Object, for that is their Perfection: We have Mouths, Hands, and Feet, and yet all theſe Members ſhould be inactive: His great Pretence is that the wonderful Ternary of the *Tſing*, the *Ki*, the *Chin*, that is the Fine, the Subtile, the Spiritual, comes to its greateſt Perfection when it is united and makes but one: As for the Soul, its Duration, ſays he, is infinite and never dies.

Don't you ſee that this fine Doctrine of annihilating ones ſelf, and deſtroying the Univerſe, ends in an expectation of a chimerical Immortality, and in deſiring that which cannot be obtained: They would ſeize upon and appropriate the vivifying Virtue of Heaven; they deny the Reſtoration of Heaven and Earth from thence, and pretend by that to attain the pure *Vacuum*.

But perhaps, continued he, you are ignorant of the Hiſtory of this Enthuſiaſt: His Mother formerly ſaw in a Dream a great white Elephant, and at the ſame inſtant ſhe perceived herſelf with child; it grew larger every Day in a very ſenſible manner, and at length could not be born but at the expence of the Mother's Life: 'Twas thus the Monſter came into the World, who was deſtin'd to turn it upſide down, and deſerves to be placed among the deadly Plagues of Human Race: Is it becauſe he killed his Mother at his Birth

that

that the idolatrous People faſt, make Proceſſions, and perform a hundred other things of the ſame nature to obtain all kinds of Happineſs for their Mothers? Can it be imagined that this *Fo*, who could not ſave his own Mother, is able to protect another?

Let us proceed: He lived in a Kingdom weſtward of this Empire, where he was at the ſame time a ſupreme Magiſtrate, both in Temporals and Spirituals, that is a King and Head of his Religion: He had a Queen and a Concubine of very great Beauty, both of whom he made Divinities: His Kingdom abounded with Gold, Silver, Merchandiſes, and eſpecially precious Stones: But tho' it was rich and fruitful the Extent of it was ſmall, and its Inhabitants had neither Strength nor Courage; on the contrary the People of the different Kingdoms, wherewith it was ſurrounded, were ſtrong, active, and breathed nothing but Blood and Slaughter, inſomuch that the Dominions of *Fo* were ſubject to frequent Invaſions: Fatigued with ſo many Inſults, which he was not able to reſiſt, he abdicated his Kingdom, and embraced a ſolitary Life: He then applied himſelf to exhort the People to the practice of Virtue, and propagated the Doctrine which he had invented concerning the Tranſmigration of Souls, making them paſs and repaſs from one Body into another; yet he obſerved a certain Order by which Virtue was rewarded, and Vice puniſhed: He bewitched the neighbouring People with theſe fond Imaginations, and his Deſign was to intimidate his Perſecutors, and to perſuade them, if they continued to ravage his Dominions, they ſhould after this Life be changed into Dogs, Horſes, and even Beaſts of Prey.

During the ſpace of twelve Years, in which he propagated his Doctrine, he drew after him a prodigious number of ignorant People, whoſe Brain he had quite turned: With their Aſſiſtance he reaſcended his Throne, became very powerful, and marrying again had

had a numerous Iſſue: Such was the Fruit of his Contrivances, and while he taught his Diſciples the Vanity and Emptineſs of all earthly Poſſeſſions, he earneſtly purſued them himſelf, and procured as many as he poſſibly could.

In ſhort you are not to judge that the Doctrine of *Fo* is excellent, becauſe it has gained ſo great a footing in this Empire; it has acquired a Reputation for no other reaſon but becauſe the Doctrine of our ancient Sages was almoſt extinguiſh'd: The Ignorance and Corruption of Mankind have given a riſe to the moſt groſs Errors; they neglected the admirable Leſſons of *Yao*, *Chun*, and *Confucius*, and could reliſh nothing elſe but the Religion of *Fo:* This Sect preſcribes nothing but a few idle Prayers in order for the Attainment of Happineſs, and a State of Serenity; whereas our Sages exhort us to ſubdue our Paſſions, to regulate our Deſires, and to perform our Duty, which is a very difficult Task.

This Diſcourſe exaſperated a great many of the Auditors: It is to no purpoſe to ſay this, cried one of them, every thing is empty in the viſible World; the *Yang*, the Spirit, is only immortal: The great Doctrine of *Fo* and *Tao* ſwallows up all in nothing; there is nothing but the Soul is exempted, which will exiſt and live for ever: Who does not perceive that it is Prejudice, and the Spirit of Partiality, that has cauſed you to declaim againſt this Doctrine? and that which you have juſt laid down concerning the Syſtem of the World, has it any better Foundation?

Nothing could poſſibly have been ſaid that would have given more diſtaſte to the Philoſopher, and it was impoſſible for him to conceal the Emotion it had occaſioned. Your *Lao tſe*, reply'd he, raiſing his Voice, muſt needs have been greatly in love with Life, ſince he ſought after ſo many Methods of prolonging it, and yet he could not go beyond a hundred

dred Years; but he flatter'd himſelf that his *Yang*, his vivifying Spirit, ſhould never be extinct. Was not *Fo tſe* equally fond of Life? however he attained ſixty-three Years, and no more; but he was perſuaded that his Soul, which was properly himſelf, ſhould exiſt for ever.

The Life of all Mankind here below has a fixed Term; but *Lao* and *Fo* have ridiculouſly imagined that they were the only privileged Perſons, that every thing that has appeared, and will appear upon the Earth, will return to nothing; but as for them they are to be immortal; and beſides what was ſeen of them with the bare Eye they had an intelligent Spirit, the true Principle of Life: Thus we find in the Doctrine of theſe Sects this unintelligible Language, *Fo chi y, Chin eul, Yeou ſan ſiang*; that is, according to the Sect of *Fo*, the Body of *Fo*, the Trunk or Subſtance is one, but it hath three Images. *Lao chi y, Chin eul, Fuen ſan tſing*, that is, according to the Religion of *Lao*, the Body of *Lao*, the Trunk, the Subſtance is one, but is divided into three Purities.

Theſe Sectaries, to make themſelves underſtood, have recourſe to Compariſons; a Branch of an Elder-tree, planted in the Earth, leaves at length a Quinteſſence of the nature of the Elder-tree; a Fox dying in his Hole, leaves behind him the vivifying Spirits wherewith he was animated. It is thus they pretend that after the Death of their Maſter there was left ſomething of his Perſon, which was born again in this lower World.

Theſe Viſions, as you may perceive, place *Lao* and *Fo* in the rank of Trees and Beaſts; but as the extravagant Notions of the Sect of *Fo* have infatuated an infinite number of People, it is neceſſary that I ſhould enter into a more exact Detail of them.

1. In the Book of the Diſciples of *Fo*, intitled *The Utility of the Houſe*, it is ſaid that the Body is our Habitation, that the Soul is an immortal Gueſt who there abides,

abides, and like a Traveller paſſes from one Inn to another; that a Child is nouriſh'd with its Mother's Milk in the ſame manner that the Inhabitants of a Country drink of the Stream wherewith it is watered: Beſides the dead Bodies of our Parents are nothing but a Lodging, and it is natural to look upon them with the ſame contempt as a heap of Wood and Stones deſigned for the building of a Houſe: Has not this a tendency to deſtroy in our Hearts that reverential Love which is due to our Parents? Does it not ſtifle thoſe Sentiments which unite us ſo ſtrictly with them, as being nothing but the Participation of the ſame celeſtial and vivifying Subſtance.

2. The ſame Book, which repreſents our Bodies as a mere Habitation where we take up our Lodging, has a tendency to a Negligence of them, and to refuſe them the Affection and Compaſſion ſo neceſſary for their Preſervation: It is this that inclines the Diſciples of *Fo*, who have no reliſh for the preſent Life, to ſeek the means of procuring a better as ſoon as poſſible: There are ſome who go on Pilgrimage to Pagods ſituate on the Top of ſteep Rocks, and who after they have ended their Prayers, as if they were ſure of being heard, caſt themſelves down into a dreadful Abyſs; others are laviſh of their Lives in giving themſelves up to the moſt ſhameful Exceſſes; others, who meet with Obſtacles to their unworthy Paſſions, go together to hang or drown themſelves, that when they riſe again they may become Husband and Wife: Theſe are the fatal Conſequences of that ſenſeleſs Doctrine of the Tranſmigration of Souls.

3. Being accuſtom'd to look upon the Body as a kind of an Inn it is natural to forget the Eſteem, Reſpect, and Regard which they ought to have for it: On this account Women and Maids, who are greatly devoted to *Fo*, are eaſily ſeduced by the Bonzes and *Tao ſsëe*, a ſort of People very skilful in amorous Intrigues; they affirm that the Body, which we only

paſs

paſs through, is nothing but a contemptible Cottage, which we ought not to give ourſelves much trouble about: They inſinuate that many of the Female Sex, when they grant the Favours required of them, have had communication with *Fo* without knowing it: At preſent, continue they, you are the weak and more ignoble Sex, but we give you full Aſſurance that when you riſe again you ſhall become Men. It often happens that Ladies, and young Girls of an excellent Diſpoſition, and of diſtinguiſh'd Families, are diſhonoured by theſe Dregs of Mankind, and at length go ſo far under ſuch Maſters as to renounce all Shame: They are not contented with one or two private Intrigues, but they make a Trade of Libertiniſm, which is as durable as Life; ſuch is this abominable Doctrine that covers many of the beſt Families with Diſhonour.

4. Thoſe who give into theſe ridiculous Chimeras affirm, that the Good or Evil of the preſent Life is deſigned as a Reward or Puniſhment for what was done in a pre-exiſtent State, and ſo think they have Authority given them by this fine Principle to abandon themſelves to Debauchery, and ſeize the Poſſeſſions of other Perſons with Impunity: You muſt underſtand, they will ſay, That we only reſume what belongs to us, for we are very certain that you owed ſuch a Sum in a former Being.

A Libertine who lays Snares for a young Girl, if he knows ſhe is attached to the Worſhip of *Fo*, will ſay to her, Don't you remember that before you were born again you promiſed to marry me? Your haſty Death depriv'd me of the Right which I at preſent demand; from thence proceeds the favourable Diſpoſition of our Hearts, and the agreeable Opportunity we now enjoy. You may perceive that this monſtrous Doctrine ſerves as a Veil to hide the moſt flagrant Wickedneſs, and moſt ſhameful Diſorders.

5. The Sectaries of *Fo* are perſuaded that they may give themſelves up to the moſt criminal Actions with Impunity, and that provided they burn a little Incenſe in the Night-time, or repeat two or three Prayers before the Idol, their Crimes are not only done away, but they are under his Protection, and cannot be overtaken by Juſtice; one ſingle Inſtance will make this plain.

A Thief found means to get into the Imperial Palace, but was diſcovered and ſeized by the Officers in waiting; when they had throughly ſearch'd him they ſtript him of his Clothes, and found his Body quite covered with Papers filled with the Texts of *Fo:* He had got it into his Head that theſe Papers would prevent his Diſcovery, and that he might follow his Trade of Theft with Impunity, or at leaſt that he might find means to eſcape.

6. The Devotees of this Sect are intirely taken up with the Pilgrimages that they make to certain Mountains, living very ſparingly that they may be able to furniſh themſelves with Perfumes to burn before theſe Idols; they are inſenſible to the Neceſſities of a Father or Mother ſuffering from Cold or Hunger, or for want of Clothes and Food; their only care is to amaſs wherewithal to make a rich Frame before the Altar of *Fo* and other ſtrange Deities, abandoning their Relations, and leaving their Anceſtors without granting a *Tſe tang* *. Muſt not this inſpire one with Horror for a Doctrine which buries in oblivion our deceaſed Relations, and deprives them of Aſſiſtance while they are yet living?

7. How many do we ſee among the Vulgar, who believe every thing which is ſaid concerning their Pagods built in the moſt ſolitary and inacceſſible Places? They make no doubt but they are an Aſylum for Vir-

* *A common Hall wherein they pay Honours to Perſons deceaſed of the ſame Family.*

tue

tue and Innocence; even many find an Inclination to paſs their Lives in theſe ſorts of Retreats, that they may imitate *Fo* in his ſolitary Life: You will ſee them all on a ſudden renounce their Wives, Children, and Poſſeſſions; what monſtrous Folly is this? Do not they know that their Bodies are compoſed of Fleſh, Blood, Bones, and Animal Spirits? Do they think to become as inſenſible as a log of Wood, or a piece of Stone? Do they think they ſhall no longer feel the Paſſions ſo natural to Mankind? All theſe pompous Exhortations of *Fo* and *Lao* upon Emptineſs and Vacuity, upon the Perfection ariſing from an abſolute Reſignation of all Enjoyments, are ſo many Snares which have caught a great number of People, who thought they could really put theſe Leſſons in practice; but they ſoon found, to their coſt, they were impracticable: The Empire of the Conſtitution has made itſelf felt, the Paſſions ſo greatly reſtrain'd have become more untractable, and led them into the moſt enormous Exceſſes: To educate Youth of both Sexes to ſatisfy his Brutality, to ſolicite and ſeduce virtuous Ladies, to debaſe themſelves to the rank of Beaſts, and to glory in this Abaſement, and in ſhort to renounce all Reaſon and Shame, are the Conſequences of being ſeduced by this excellent Doctrine.

8. How many other Perſons have we ſeen, who, being infatuated with plauſible Diſcourſes upon Vacuity, have neglected all the Duties of Social Life, and have been wholly taken up in purſuing the Happineſs which they expect in the Life to come?

This Seduction is not confined to the Vulgar only, for it has made its way even into the Palaces of Princes: If Rebels have flocked together, formed an Army, and beſieged the Capital City; if Barbarians have entred the Empire and rendred it tributary, theſe Misfortunes have happen'd thro' the Princes ſtuffing their Heads with the Maxims of *Lao* and *Fo*, and by that means rendring themſelves incapable of governing

their Dominions? Was not *Leang ou ti* reduced to die of Famine at *Tai tching?* Was not *Hoei tſong* carried away captive into the ſandy Deſarts of *Tartary?* Did not *Hiuen tſong* ſhamefully fly into the Mountains of *Se tchuen?* and what Miſery did he not there undergo? It is thus that theſe falſe Sects have fooled our Emperors, and brought the Empire within a little of its Ruin.

9. Among the Dreams of the Miniſters of the Sect of *Fo* and *Tao*, wherewith they amuſe the Minds of the credulous, one Stratagem ought not to be omitted, which they often make uſe of: When they initiate any Perſon into their Myſteries, they oblige him to look into a Veſſel of Water, where he ſees himſelf as he is in his preſent condition; they then make him look a ſecond time, and he appears ſuch as he ſhall be when he paſſes from this Life into another, upon ſuppoſition that he faithfully adheres to their Deities: It happens, by means of this magical Secret, that a rich Man beholds himſelf in the ſhape of a ſick Perſon, or a common Beggar, in want of all things; and upon this he takes a Reſolution to conſecrate all his Poſſeſſions to the Idol-Temples: After this good Work is over they prevail upon him to look the ſecond time into the Veſſel of Water, and then he ſees himſelf in the Habit of a King, or General of an Army, or Prime-Miniſter of State; if it is a Maid ſhe beholds herſelf adorned with the Robes and Jewels of an Empreſs, Queen, or favourite Miſtreſs of a Prince, and ſuch ſhall be their happy condition when they enter upon a new Being.

It is by theſe kind of Inchantments that they put the Spirit in agitation, and cunningly diſpoſe them to Rebellion; they run and take Arms, freely engage in Battle, and plunder Towns and Cities: It was by ſuch like Methods that, under the Dynaſty of *Han*, two Rebels cauſed great Diſaſters, which were renewed under the Dynaſty of *Yuen*; and more lately under

under the Reign of the *Ming*, by other Ringleaders among the Rebels, who ought to be looked upon as publick Peſts, becauſe they occaſion'd the Death of ſeveral Millions of Men: There have been Monſters in Nature, who could never be ſufficiently puniſhed, that have boaſted of their Crimes even under the Executioner's Ax, and have cried out, certainly from ſome remainder of the Inchantment, after the following manner; We die content, we are upon the point of entering the delightful Abodes in the Weſt, where *Fo* waits to receive us and make us Partakers of his Happineſs. Theſe are, as you may perceive, falſe Doctrines, which are the Source of ſo many publick and private Miſeries.

10. There are four ſorts of Profeſſions abſolutely neceſſary in the Empire, which are ſufficient for providing Neceſſaries and maintaining good Order, *viz.* that of the Learned, that of the Husbandmen, that of the Mechanicks, and that of the Merchants: The Diſciples of *Fo* and *Tao* are continually exhorting People to abandon theſe Profeſſions, and to embrace the four following; thoſe of *Ho chang* and *Tao ſsëe*, for the Men; and thoſe of *Kou* and *Mi*, for the Female Sex: Theſe Bonzes and Bonzeſſes live at the Expence of the Publick, and there are no Tricks, Fraud or Contrivance that they will not make uſe of to extort Charity, abandoning themſelves to Softneſs and Luxury, not refuſing any Pleaſures that a corrupt Imagination can ſuggeſt, and equally trampling under Foot the Laws of Nature and Society.

What difference is there between ſuch a kind of Life, and that of the vileſt Animals? This *Tamo*, the Perſon ſo cried up, who is come out of the Weſt into *China*, paſſed as they ſay nine Years in the Mountain *Tſong* in continual Contemplation; he continued immoveable with his Eyes fixed upon the Wall, without changing his Situation, and yet this contemplative Sluggard wanted none of the Neceſſaries of

Life, but had a plentiful Supply of all ſorts of Proviſions and Clothes: Suppoſe, after his Example, every private Perſon ſhould take it in their Heads to imitate this kind of Life, what would become of the moſt neceſſary Profeſſions? Who would take care of cultivating the Fields, and making the uſeful Products of the Loom? Whence would they have Garments, and Food to ſupport Life? Can it be imagin'd that a Doctrine whoſe Practice, if it were univerſal, would put the Empire in Confuſion ſhould be the true Doctrine?

Beſides it is not credible how much Mony is miſſpent in building and repairing their Pagods, gilding and adorning the Idols, celebrating Feſtivals, and making Proceſſions to their Honour; all theſe Inventions ſerve for nothing elſe but to ſwallow up the Riches of numerous Families: I have touched upon theſe ten Articles but lightly, for I ſhould never make an end, if I were to relate all that I have ſeen and heard concerning the Diſorders which the Chimeras and Viſions of theſe Sectaries have cauſed in the Empire.

This Account was not likely to be reliſh'd by the Auditory, ſo that one of them made the following Reply: To hear you talk, Sir, of *Fo*, *Lao*, and the reſt of the Deities, one would imagine they deſerve nothing but Contempt; much more their Rewards and Puniſhments, and the good and evil Spirits: With one ſtroke of the Tongue you pulverize the whole Syſtem of our Doctrine.

Thoſe who are fond of popular Notions, reply'd the Philoſopher, paſs their Lives in a kind of Drunkenneſs, and finiſh them in a Dream; they are ſwallowed up in a heap of trifling Fables, from which it is not poſſible for them to get out; and the hopes of obtaining a happy Life thro' the Protection of Spirits increaſes their Folly.

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This Inclination of the greateſt part of Mankind, join'd to their Credulity, has produced the Opinion of a Place of Reward and Puniſhment, a Palace for the Ruler of the Waters, and for the reſt of the Gods, without mentioning Spirits of an inferior Order, and extraordinary Men who are become immortal: They have particularly diſplay'd the Advantages which their Gods beſtow, and have placed in Heaven a *Yo hoang*, Chief of all the pretended immortal Beings, who diſtributes to theſe Spirits their Employs, ſuch as to preſide over Rain, to diſtribute Rewards and Puniſhments.

In the Book *Yo hoang* we find theſe Words: In the Weſt there is a Prince of a Kingdom of pure Virtue; this King was forty Years old before he had a Son; he and the Queen *Pao yué* obtained one thro' the fervent Prayers that they addreſſed to *Lao kiun*, and this Son is the *Yo hoang* of whom we ſpeak: Another Text of the Book *Hiuen ou* affirms, that in the Weſtern Parts there is a Place called the Kingdom of pure Joy, that the King thereof, being without Children, had one granted by *Lao kiun*, and it is he who is honoured under the Names of *Hiuen ou tſou ſe*. Let us add what is related in the Hiſtory of *Fo*, wherein it is aſſerted that ſomewhere in the Weſt there is a Kingdom of pure Innocence, and the Prince who is Heir to the Crown is *Fo* himſelf; ſhe whom he eſpouſed was called *Na to*, and they had a Son whoſe Name was *Mo heou lo*; ſoon after *Fo* ſpent twelve Years in a ſolitary Place, and it was during theſe Contemplations that he was transformed into *Fo*.

According to theſe Traditions it appears that the Dynaſty of *Tcheou* had been eſtabliſhed ſeven Years before the Sect of *Fo* began; let us reaſon of the time paſt by the time preſent, and of the preſent by the paſt; the World has gone on, and will go on much in the ſame manner: Can it be imagined that what is now entirely loſt, and of which no Footſteps remain,

was formerly the Wonder of the World? Run over the Countries Weſt of *China*, and you will find nothing but *Barbarians*; where then muſt we place theſe fine Names of *exceeding pure*, *the Kingdom of Virtue*, *the moſt perfect Happineſs?* Can we find at preſent a Race of Men with three Heads, ſix Shoulders, and eight Hands? Can there be found any where People that live two or three hundred Years, and in their moſt advanced Years experience none of the Inconveniences of old Age? How then can we fancy ſuch a Place as the Abode of immortal Beings? Let us conclude then that all the Traſh which they have invented concerning the King of Heaven, the Generaliſſimo of the Spirits, are but ſo many Fables made uſe of to abuſe the Credulity of the Vulgar.

But ſaid one of the Auditors, in the Name of the reſt, How dare you treat *Yo hoang* with ſo much Contempt, ſince he is the ſame as *Chang ti* who is mentioned in your Books, and for whom you have ſo profound a Veneration; it is the ſame that the Emperor *Kao tſong* ſaw in a Dream, and who gave him *Fou yué* for his Prime Miniſter: It is of him that *Meng tſe* ſpeaks, when he ſays, That we muſt examine ourſelves, faſt, and purify ourſelves before we offer him any Sacrifices: Can you deny that there is a *Chang ti?*

Since the times of the Emperors *Yao* and *Chun*, replied the Philoſopher, the People have embraced falſe Notions concerning Spirits; from thence proceeds the extravagant Fancy of giving a Figure to *Chang ti:* I own that the Emperor *Lao tſong* was a virtuous Prince, that he ſaw in a Dream a Man whoſe Shape and Features were very remarkable, and that it was the Figure of *Fou yué*, tho' the Prince was then ignorant of his Name, that he cauſed him to be painted with the ſame Features which he preſerved in his Memory, that he gave Orders to find out the Man thus repreſented, and that he was in reality brought to him.

All

All this is true, but how comes it to paſs that tho' we have never ſeen the flying Dragon, nor the fabulous Bird called *Fong hoang*, they yet appear very often in Dreams? People have ſeen ſuch Figures in Pictures, and while they are aſleep they retrace them in their Imaginations.

If you maintain that *Chang ti* appeared to *Kao tſong* in a human Shape, with an Imperial Crown upon his Head, and Garments agreeable to the Imperial Dignity, it is eaſy to make this Reply: 'Twas the Emperor *Hoang ti* who firſt gave the reſt of the Emperors thoſe Ornaments they appear in, and which diſtinguiſh them from their Subjects; from whence it will follow that *Chang ti* did not exiſt before this Emperor, or if he did exiſt, he continued naked till the time of this Reign wherein they began to wear a Crown, and cloath themſelves with Imperial Robes.

We may ſay moreover that he, who is called *Chang ti*, is the ſame that rules in Heaven and Earth, and generally over all other Beings, on which account ſome give him the Name of *Ti*, that is the Sovereign Maſter. It appears likewiſe, by the manner in which ſome of the Learned explain themſelves, that *Chang ti* is in reality the ſame thing as *Tai ki*, whom I have diſcourſed to you about: It has been never ſaid by any that *Tai ki* appeared in any viſible Shape, whence it is eaſy to ſee that when Sacrifices are ſaid to be offered to *Chang ti*, that they only ought to be made to Heaven with a pure Heart.

All that you have ſaid to us, cried one of the Aſſembly, tends to prove that we believe nothing but ſo many Fables, when we affirm that there is a Hell, a God called *Yen vang*, who is Lord of this ſubterranean Empire; the *Lo han*, that is to ſay Spirits who rule the Deſtiny of Mankind; yet theſe are the kind of Spirits which conduct the Soul into the Body at the Moment of Birth, and take it away at the Moment of Death, to drag them to the Place of Puniſh-

ment,

ment, where they are cruelly tormented by other Spirits. If a Man in his Life-time has practiſed Virtue he will certainly appear in a new Being ſurrounded with Splendor and Opulence: If even Beaſts themſelves have lived well, according to their condition, they will find themſelves transformed into Men: On the contrary, a Perſon who ſhall give himſelf up to ſhameful Vices, and follow his irregular Appetites with greedineſs, ſhall become a brute Beaſt: If Animals are more cruel than is agreeable to their Nature they enjoy no other Life after Death, but their Souls are entirely extinct; and yet according to you theſe are ſo many Falſities.

To ſpeak freely, replied the Philoſopher, I do affirm they are all falſe: Two married Perſons cohabit together, they both concur in producing the Embryo conceived by the Mother, which by little and little grows to a proper ſize: If, according to your Notions, we muſt wait till the *Fœtus* is brought to perfection before the Soul inſinuates itſelf therein, by what place can the Soul find a proper Entrance?

We may ſay further that a certain quantity of proper Matter, being united in the Mother's Womb, is the Foundation of the whole, for it there undergoes a Fermentation, and begins to have the Power of Motion; it is then a Being of a particular ſort. Thus Man is a Compoſition reſulting from the Union of a ſenſible thing, with another that is inviſible; and this is what we call *Ki:* While this Union ſubſiſts it is capable of pain, when it is diſſolved it becomes inſenſible. If a Man has the Palſy on one ſide of his Body you may apply Fire to the Paralytick ſide, and he will feel no more pain than if he was actually dead: The *Hing*, or that which is viſible in him, is ſeparated from the *Ki*, or that which is inviſible: This *Ki* is evaporated into Atoms, which flutter here and there, or are changed into a cold Wind deſtitute of all animal heat; what then remains of the deceaſed, upon which

which the Miniſters of Hell may exerciſe their mercileſs Cruelty?

But ſuppoſe that the grand Demon of all, *He kang fang*, has a mind to ſeize on the Soul of ſome Wretch after it has been diſperſed, and is able to blow dexterouſly together all its parts into a proper Situation, that this poor Soul may be puniſhed for its Crimes at the Tribunal of the Infernal Judge; do you believe that theſe Demons would have Leiſure and Patience to re-aſſemble all the ſubtile Particles ſcattered here and there?

This Reaſoning of the Philoſopher was not without Reply: We have been aſſured, ſaid one of them to him, that the God *Yen vang*, and the other Judges his Miniſters, fixed the Moment of the Birth of all Mankind; they likewiſe determine whether they ſhall marry or not, and to whom; whether they ſhall have Children, and what their Diſpoſition will be, and whether rich or poor: In ſhort every thing that is to happen is written in the Book of *Yen vang*, and thenceforward their Fate is unchangeable, and there is no Alteration can be expected: Have you any thing to ſay againſt this Doctrine?

Don't you know, replied the Philoſopher, what is reported in your own Books? The following Paſſage I have read in the Book of *Hiuen ou tchuen*: A certain Demon, called *Yao mo*, was continually devouring Mankind, but the God *Hiuen ou* came to their Aſſiſtance, and preſerved a great number from his Fury; upon which I reaſon thus: Either *Yen vang* had determined the number of thoſe who ſhould be devoured, or he had not; if he had not, your Hypotheſis falls to the ground of itſelf; but if he had made ſuch a determination, why did the God *Hiuen ou* make ſuch uſeleſs Efforts to ſave People who were abſolutely condemned to be devoured?

But ſince we are fallen upon this Article you ſhall hear another Fable, which is pleaſant enough: A Perſon

Perſon called *Pung* lived to the Age of eight hundred Years, and married ſucceſſively ſeventy-two Wives: The ſeventy-ſecond being dead in her turn went into the other World, and deſired to be informed by the Anceſtors of *Pung* what the Reaſon might be of her Husband's living ſo many Ages; Is it becauſe his Name, added ſhe, was not recorded in the Regiſter of *Yen vang?* But alas! there is none can poſſibly eſcape: I will teach you the Myſtery, replied the Grandfather of *Pung*; the Name and Sirname of my Grandſon your Husband is certainly in the Book, but in the following manner; when it was neceſſary to bind up the Leaves of the Book the Officer, who was employed to do it, took by miſtake the Leaf on which the Name of *Pung* was written, rolled it up like a String, and ſowed the Book together with it *: The Woman could not poſſibly keep the Secret, inſomuch that *Yen vang* ſoon heard of the Story, ſo that taking the Book and examining the Leaf that was rolled up, he blotted out the Name of *Pung*, whoſe Life was at an end the ſame inſtant.

This Example, continued the Philoſopher, proves the direct contrary of your Doctrine, for here is an Inſtance of one that eſcap'd the Penetration of *Yen vang:* Can we be certain that there are no more that have deceived him by ſome ſuch Artifice? But to convince you that all this is fabulous it is ſufficient to ſay, that in the times of *Confucius* and *Meng tſe* no Books were in uſe made of Paper, for they wrote upon the thin Bark of *Bamboo*, or thin Squares of Wood. Beſides, as your ſubterraneous Dwelling is nothing but a heap of Earth, Water and Stones, it is plain that Books and Regiſters made of Paper could not be kept there; you are therefore to look upon what you read in thoſe Books as ſo many Fables.

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* *The* Chineſe *Books are often bound in this manner.*

But,

But, replied another; Dare you ſay the ſame thing of the Guardian Spirits, whether of Cities or other Places, as you do of Hell and the Spirits reſiding there? Theſe latter are revered throughout the Empire; and can a Worſhip that is ſo univerſal be poſſibly falſe? Only be pleaſed to hear me, replied the Philoſopher; under the Reigns of *Yao* and *Chun* the Places of Habitation were not encompaſſed with Walls and Ditches, this Cuſtom was not introduced till the following Dynaſties of *Hia* and *Chang*, with deſign to defend them from the inſults of Thieves and Rebels: At length they erected a Wall ſurrounded with a Ditch, and built two Places deſigned for their Honour; they alſo built others for the Honour of *Tou ti*: When they bethought themſelves of giving to Spirits the pompous Name of *Ti ti*, becauſe they are looked upon as the Nurſing-Fathers of the People, they were diſtinguiſhed into different Claſſes; thoſe to whom they attributed the care of the Fields and cultivated Land, they honoured with the Title of *Ché chin*; thoſe whoſe Office was to take care of the Villages, and who were ſuppoſed to look after the health of the Inhabitants, and maintained Peace among them, were honour'd under the quality of *Tou ti*: Other Spirits which were marſhall'd with the Houſes, and in Places of publick Aſſemblies, were look'd upon as the Guardians of theſe Places, and under this quality they were honoured with the Name of *Tchung lieou*: They aſſign to other Spirits the deſart and mountainous Countries, in hopes that they would facilitate the Tranſportation of all ſorts of Merchandiſes, and theſe were reverenced under the Title of Spirits of the high Mountains. In ſhort thoſe who were placed in the Cities, encompaſſed with Walls and Ditches, were worſhipped by the Name of *Tching hoang*, and they were look'd upon as Spirits who preſerved the Cities from publick Misfortunes.

You

You here ſee the Driſt, continued the Philoſopher, of what I am now ſaying: All theſe Spirits are nothing at the bottom but heaps of Earth differently diſtinguiſhed; when the Memory of them is preſerved in the Soul it is much in the ſame manner as when I am drinking Water; I think of the Spring from whence it ariſes, and I diſcover that I am pleas'd with the Advantages I gain from it: Dare any puſh the Blaſphemy ſo far as to take for the Image of the true Spirit of Heaven and Earth, whoſe Purity is unequall'd, a parcel of groteſque Figures made of Clay, ſometimes repreſenting a Man, ſometimes a Woman, fix'd both on the inſide and outſide of the Pagods, or elſe the Figure of an old Man, ſuch as are commonly placed in private Houſes.

Here the Philoſopher was interrupted: We have heard a great many Prodigies related, ſaid one of them to him, that have been perform'd by the *Tching hoang*, and the *Tou ti*, and theſe Prodigies ſufficiently diſcover and prove the Greatneſs of their Power; they are often ſeen under the Figure of living Men: How then can you ſay they are nothing but a Maſs of Earth?

We muſt go a little round about, replied the Philoſopher, to explain the Wonders and Apparitions of which you ſpeak: Theſe are Men whoſe Talents are extraordinary, and raiſe themſelves above the common level by their Courage and Virtue; it happens ſometimes that they are oppreſs'd with Slander, or a ſudden Death carries them off without leaving any Poſterity behind them; theſe Men ſo extraordinary, and ſo much diſtinguiſh'd from the reſt, are endued with a greater Soul, the Parts of which are not eaſily diſunited; Souls of this uncommon kind generally retire into the Pagods, and there work very ſurpriſing Miracles; they talk of a *Ouen tien tſiang*, who was maſſacred in the Dynaſty of *Yuen*; of a *Yu tchung tſiao*, who miſerably periſhed under the *Ming*; their great

great Actions have made the People believe that after their Death they were become *Tching hoang*, or Guardians of the Cities.

That wherein the Merit of a Man conſiſts in his Life-time is the *Ki*, that ſpiritual Air which may poſſibly exiſt ſome time after his Death; when this Air produces wonderful Effects they are attributed to Spirits, either of the craggy Rocks or the mountainous Places, or the Rivers, or the Cities; every thing that is done happens neceſſarily, and according to the Laws of Nature: Would one believe that theſe Spirits take their Rank from the Authority of an Imperial Mandate, which appoints their ſeveral Offices? Is it in the power of any Mortal to aſſign to ſuch and ſuch a Spirit the Buſineſs of preſiding over ſuch and ſuch Productions? Thoſe which they call Spirits are nothing elſe but the Mountains, the Rivers, the Fields, the Cities, wherein according to the natural courſe of things there ſometimes happen uncommon and ſurpriſing Effects; it is then ridiculous to ſay that ſuch a Man, whoſe Name and Sirname we formerly knew, is at preſent a Spirit that ought to be reverenced.

Permit me to ſay, reply'd one of the Aſſembly, that your Anſwer is not ſatisfactory at all: You ſay the principal part of a great Man is his *Ki*, or Soul: Can you then attribute to theſe Remains of a great Man every thing extraordinary that happens, and which ſeems to be contrary to the natural Order of things? I lived ſome time ago at *Tchung tcheou*, where I ſaw Willow-trees produce little odd Figures in the ſhape of a Man about two Inches in height: About the ſame time it rained black Rice in *Kiang ſi*; at *Tchu tcheou* there fell out of the Sky Men's Heads about the bigneſs of a Pea, wherein the Eyes, Mouth and Noſe were exactly formed: Theſe Events are notoriouſly known, and the wiſeſt of Men give credit to the

the Relations; and you cannot ſay that theſe have happen'd according to natural Order.

Confucius, reply'd the Philoſopher, did not trouble his head to write about the Spirits which are known by theſe unuſual Tricks: It was not becauſe he was ignorant, that when a Kingdom is threatned with a Revolution theſe Prodigies ſometimes happen, and are a kind of Forerunners of approaching Miſery: This penetrating Sage thought it ſufficient to ſay that we ſhould not give credit too eaſily to theſe ſort of Wonders, which only have a tendency to fill the Mind with Uneaſineſs and Dread; and 'tis becauſe the Sect of *Fo* has recourſe to this Artifice to terrify the Vulgar, that it is look'd upon as a dangerous Sect: I acknowledge that when ſome dreadful Event is near at hand, for inſtance at the approach of a Famine or a great Mortality, the five Elements are in confuſion, and produce Monſters; but if at theſe Conjunctures Men earneſtly ſet about a Reformation of Manners, and the Practice of Virtue, all theſe Omens will be rendred of no conſequence.

You are unwilling then, reply'd one of the Standers-by, to look upon immortal Spirits as Authors of theſe Prodigies: To attribute them, as you do, to natural Cauſes only is an inconceivable Method of reaſoning; I ſhall endeavour to convince you by one Example: Under the Dynaſty of *Ming* in the City of *Yen ſe*, of the Province of *Ho nan*, there died one of the common People called *Tchu*, and ſirnamed *Tien pao*: The third Day after his Interment his Wife took Wine and Pulſe, and went to the Burying-place of her Husband with deſign to make this ſmall Offering, but ſtopping in the way, not far from a Rock, there immediately proceeded from it Lightning, accompany'd with the moſt dreadful noiſe: At the ſame inſtant part of the Rock fell down, and diſcovered in a hollow ſpace within it a Stone Cheſt: The Woman

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went near to diſcover more cloſely, and through a large Slit in the Cheſt perceived that it contained a Sabre with a very rich Handle, and a Book which ſeemed to be of the Magical ſort; ſhe took the Book, and returned to her own Houſe, where ſhe perus'd it, and endeavour'd to find out the Senſe, after which ſhe was able to foretel ſeveral Events, which happen'd exactly according to her Predictions.

The Inhabitants of the Place, who were Witneſſes of theſe things, had ſo great an eſteem for her that they called her the Mother of *Fo*: In leſs than a Year this new Propheteſs had ſuch a wonderful Reputation, that more than ten thouſand People became her Diſciples, and ſhe continued to work ſurpriſing Miracles: By the aſſiſtance of her Magical Book, if ſhe did but blow on a Field of Corn it was immediately changed into Swords and Spears, and every one thought they ſaw an Army in Battle-array; with one ſingle Word ſhe could turn a Joint-Stool into a Leopard or a Tiger, and could transform, in an inſtant, a weak Fence of Pales into high Walls ſurrounded with Ditches: But now you ſhall hear to what all her Skill tended.

One Day, when it was leaſt expected, there was almoſt a general Revolt; the Mandarins of the Army march'd immediately with the Troops in order to ſeize the Ringleaders, who found greater Aſſiſtance than they expected, and there enſued a very bloody Battle; but at length the Rebels had the worſt of it: The Enchantreſs was found among the Priſoners, and thrown into a Dungeon loaded with Irons, where ſhe remained three Days without being able to ſet herſelf at liberty, her Skill forſaking her as ſoon as ſhe was in Irons: Now you muſt needs own that this Woman muſt have been incapable of working ſuch ſtrange Miracles, if ſhe had not been aſſiſted by ſuperior Beings.

All that I can own is, ſaid the Philoſopher, that there are Magicians, or ſuch ſort of People, who pretend to extraordinary Power, and have been able to ſteal * from Heaven and Earth the Knowledge of a Revolution, which afterwards came to paſs. After this extraordinary Theft they have compoſed a Book, wherein they ſet down future Events, and then concealed the Book in the Boſom of a Rock: When the fatal time of the Revolution drew near, according to natural Cauſes, then the Enchanters have appeared, have been attended to, and favour'd the Rebellion wherein ſo many periſh by the Sword.

In ſhort tho' the Situation of Heaven and Earth have neceſſarily brought on theſe Miſeries, yet the criminal Boldneſs of the Magicians, who have intrench'd upon the Rights of Heaven by ſearching into the Secrets of Futurity, will not eſcape the juſt Puniſhment that is due: Thoſe who conſult, or who liſten to theſe extraordinary Perſons, are ſuppoſed to aſſociate themſelves with Spirits, which have always been fatal to their Country.

I muſt not paſs by your laſt Words, ſaid one of the Aſſembly, you cannot be ignorant that the King of *King* flying after a Defeat paſſed the deep River of *Yang ſe*, and by an unlook'd-for Miracle the Water only reached his Horſes Girths; likewiſe the Prince who was Heir, and the laſt of the Race of *Yuen*, having beheld almoſt his whole Army cut in pieces, was obliged to fly with precipitation into the North; when coming to the ſide of a great River, and meeting with no Boat to carry him over and con-

* *This Theft made from Heaven and Earth by the Magicians is, as plainly appears, a mere Gallimawfrey, which proves that to render a Syſtem ridiculous, which is built upon mere natural Cauſes, it is ſufficient to urge the Favourers of ſuch an Hypotheſis to reaſon upon Nature: Nothing is more likely to diſcover their Extravagance and confound their Pride.*

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tinue his Flight, there ſuddenly appeared in the Air a great Metal-Bridge, by means of which he croſſed the River: Can you ſay that theſe are Prodigies which ſcarce deſerve to be mentioned?

My Thoughts concerning it, reply'd the Philoſopher, are theſe, That which both in Heaven and Earth is the Principle of the moſt wonderful Productions, this Being, this *Ki* ſtrengthens the weak, and weakens thoſe that were too ſtrong: Before the Dynaſties of *Hia* and *Chang* the Earth was not peopled, and there was yet but a ſmall number of Mankind born into the World: Heaven, which was then in its full Vigour, was more likely to produce Sages and extraordinary Men; but it degenerated in After-times, and Men being greatly multiply'd, the Malice and Corruption of their Hearts became general, whilſt Integrity and Virtue were almoſt baniſh'd from among them: Heaven could not ſuffer ſuch great Wickedneſs any longer, for which reaſon he ſent his Plagues upon Earth, ſuch as blood-thirſty Men who delight in Devaſtations and Slaughter; he raiſed up a *Pe tchi* who cauſed the Ruin of *Tchao*, and the numerous Troops that he commanded: *Lieou tao tché* was another Thunderbolt of War, who carried Rapine and Deſolation into all the Provinces.

As for the two Citations from Hiſtory, which you mention'd, you ought not to doubt that this Favour was granted to theſe Princes in order to preſerve the Remains of the Dynaſty of *Yuen*, which without this extraordinary aſſiſtance had become extinct. It is certain that the Conduct of Heaven is not blind, nor void of Wiſdom, if it humbles the proſperous Man 'tis to keep him within bounds, of which I'll give you one Example.

It was the Deſign of Heaven to reſtore the Dynaſty of *Han* to its former Splendor; for which reaſon, when *Quang vou* was ſtopp'd on the Banks of a large and rapid River, it cauſed the Waters to freeze in an in-

ſtant, to the end that he and his Troops ſhould find no difficulty in their Paſſage: When the Order obſerved by Heaven for the Government of the World is ready to cauſe any extraordinary Change, as for inſtance, when Heaven is upon the point of abandoning a reigning Dynaſty, there then happen extraordinary Events, which are ſo many fatal Omens: But theſe are not always the ſame, tho' they always have the ſame Cauſe.

All the Auditors having praiſed the Subtlety and Penetration diſcovered by the Philoſopher, one of them ſaid: However, Sir, the Religions of *Fo* and *Lao* are propagated all over the Empire, they have taken long ſince deep root in Mens Hearts: Conſider that you alone oppoſe them; I ſhould be glad that you attacked them with ſtill greater force when they are repugnant to the ancient Books, but you will not fail to meet with Adverſaries among the Followers of this Doctrine, inſomuch that you will find Employment for your deepeſt Skill: And are you not afraid that when you teach others the Source of true Happineſs, you ſhould bring upon yourſelf real Misfortunes? The Philoſopher eaſily perceived the force of this Compliment, and judging that he had diſplay'd his Learning to no purpoſe, took occaſion, from the approaching night, to return into the City: The moſt worthy part of the Aſſembly accompany'd him as far as the Bridge, and thus there was an end put to this Converſation.

The LIFE of CONFOU TSEE, *or* CONFUCIUS,

The Celebrated *Chineſe* PHILOSOPHER.

CONFUCIUS was born in a Town of the Kingdom of *Lou*, which is at preſent the Province of *Chan tong*, in the twenty-firſt Year of the Reign of *Ling van*, the twenty-third Emperor of the Race of *Tcheou*, five hundred and fifty one Years before the Chriſtian Æra, and two Years before the Death of *Thales*, one of the ſeven Sages of *Greece*. He was cotemporary with the famous *Pythagoras*, and *Socrates* appeared ſoon after *China* had loſt this Philoſopher: But *Confucius* has this Advantage above the other three, that his Glory increaſes with the Succeſſion of Years, and has arrived at the higheſt pitch that human Wiſdom can poſſibly attain: He at preſent enjoys the higheſt degree of Dignity in the midſt of the greateſt Empire in the World, which thinks itſelf indebted to this Philoſopher for its Duration and Splendor.

If *Thales* and *Pythagoras* had been contented with giving Precepts of Morality only; if the firſt had not dived into Queſtions purely Phyſical concerning the Origin of the World; and if the ſecond had not dogmatized upon the Nature of Rewards due to Virtue, and the Puniſhments appointed for Vice in a future State, theſe two Sages of Antiquity might have enjoyed a Reputation for Learning leſs liable to Cenſure.

Confucius, without being anxious to penetrate into the wonderful Secrets of Nature, and without entring into Subtilties concerning the Points of common Be-

lief, a Rock dangerous to Curioſity, contented himſelf with ſpeaking of the Principle of all Beings, endeavouring to inſpire Reverence, Dread, and Gratitude for the Lord of the World, aſſerting that nothing could be concealed from him, not even the moſt ſecret Thoughts; that he would not leave Virtue without Reward, nor Vice without Puniſhment, whatever the preſent condition of both might be. Theſe are the Maxims ſcattered throughout his Works, and 'tis upon theſe Principles that he regulated his Precepts, and endeavoured to reform Mankind.

Confucius was but three Years old when he loſt his Father, called *Tcho leang hè*, who died about the Age of Seventy-three: This old Man enjoyed the higheſt Offices of the Kingdom of *Song*, and left no other Inheritance to his Son, but the Honour of deſcending from *Ti ye* the twenty-ſeventh Emperor of the ſecond Race of the *Chang:* His Mother, whoſe Name was *Ching*, and who had her Origin from the illuſtrious Family of the *Yen*, lived twenty-one Years after the Death of her Husband.

In his moſt tender Age he was obſerved to have all the Wiſdom of a grown Perſon; Play and childiſh Amuſements were not agreeable to his Taſte; a grave, modeſt and ſerious Air gained him the Reſpect of thoſe who knew him, and gave thenceforward an Expectation of what he would be hereafter.

Hardly had he attained his fifteenth Year, but he apply'd himſelf to the ſerious Study of the antient Books, and furniſhed his Mind with Maxims the moſt proper to regulate the Heart, and inſpire the People with the Love of Virtue: At the Age of Nineteen he married, and had but one Wife, who brought him a Son called *Pe yu*, who died at the Age of Fifty; this latter left behind him one Heir, called *Tſou tſe*, who treading in the Steps of *Confucius* his Grandfather, addicted himſelf intirely to the Study of Wiſdom, and arrived by his Merit to the higheſt Offices of the Empire.

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When *Confucius* was more advanced in years, and thought he had made conſiderable progreſs in the Knowledge of Antiquity, he propoſed to re-eſtabliſh the Form of a wiſe Government in all the little Kingdoms of which the Empire conſiſted, and procured by this means the Reformation of Manners; for then every Province of the Empire was a diſtinct Kingdom, which had its particular Laws, and was governed by a Prince.

To ſay the Truth all the little Kingdoms depended upon the Emperor; but it often happened that the Imperial Authority was not able to keep them within the bounds of their Duty: Every one of theſe Kings was Maſter in his Dominions; they levied Taxes, impoſed Tribute, diſpoſed of Dignities and Offices, declared War againſt their Neighbours when they thought proper, and ſometimes became formidable to the Emperor himſelf.

Intereſt, Avarice, Ambition, Diſſimulation, falſe Policy, with the love of Pleaſure and Luxury, reigned in all theſe little Courts: *Confucius* undertook to baniſh theſe Vices, and to introduce the oppoſite Virtues in their ſtead; he preach'd up every where, as well by his own Example as by his Inſtructions, Modeſty, Diſintereſtedneſs, Sincerity, Equity, Temperance, and contempt of Riches and Pleaſures.

His Integrity, extenſive Knowledge, and the Splendor of his Virtues ſoon made him known: He was offered ſeveral high Offices in the Magiſtracy, which he refuſed with a view of propagating his Doctrine, and reforming Mankind. Tho' his Succeſs was not anſwerable to his Labour, yet he was leſs moved with the Honours that were paid him, than the Love of the publick Welfare; he therefore renounced all Offices, how conſiderable ſoever, to ſeek a People more tractable elſewhere, and more capable of profiting by his Precepts.

Of this he has given ſeveral Proofs on various Occaſions, but eſpecially at the Age of Fifty-five, when he was raiſed to one of the chief Offices in the Kingdom of *Lou* his native Country: In leſs than three Months the Face of the Kingdom was changed; the Prince who placed the greateſt confidence in him, the Grandees of the Kingdom, and the People, had reſpect to none but him: This Change was ſo ſudden and happy, that it created Jealouſy in the neighbouring Princes; they judged that nothing was more capable of making a Kingdom flouriſh than good Order and exact Obſervation of the Laws; and that the King of *Lou* would not fail of becoming too powerful, if he continued to follow the Counſels of ſo wiſe and intelligent a Man.

Among all theſe Princes the King of *Tſi* was moſt alarmed: He held ſeveral Councils with his principal Miniſters, and after frequent Deliberations it was concluded, that under the pretence of an Ambaſſy they ſhould make a Preſent to the King of *Lou*, and to the Grandees of his Court of a great number of young Girls of extraordinary Beauty, who had been inſtructed from their Infancy in Singing and Dancing, and were poſſeſs'd of all thoſe Charms that were likely to pleaſe and captivate the Heart.

The Stratagem ſucceeded: The King of *Lou* and all the Grandees received this Preſent with a great deal of Pleaſure and Gratitude; they were not proof againſt the Charms of theſe Strangers, and thought of nothing elſe than inventing new Diverſions and Entertainments for them: The Prince, wholly taken up with his Pleaſures, abandoned the Buſineſs of the Kingdom, and became inacceſſible to his moſt zealous Miniſters.

Confucius attempted, by Remonſtrances, to bring him back to his Reaſon and Duty, but when he ſaw that his Endeavours were fruitleſs, and that the Prince was deaf to all his Counſels, he was willing to get rid of

of an Office which was grown uſeleſs to the People under ſo voluptuous a Prince; whereupon throwing up his Employment he left the Court, and exiled himſelf from his native Country to ſeek in other Kingdoms for Minds more fit to reliſh and purſue his Maxims.

He paſſed through the Kingdoms of *Tſi*, *Guci*, and *Tſou* to no purpoſe; the Auſterity of his Morals made his Politicks dreaded, and the Miniſters of the Princes were not willing to countenance an Aſſociate who was ſoon likely to undermine their Credit and Authority: Thus wandering from Province to Province he came into the Kingdom of *Ching*, and found himſelf reduced to the greateſt Indigence, without laying aſide his Greatneſs of Soul and uſual Conſtancy.

It was an uncommon ſight to behold a Philoſopher, who after he had gained the Admiration of the Publick in the higheſt and moſt honourable Offices of the Kingdom, return of his own accord to the private Functions of a Sage intirely devoted to the Inſtruction of the People, and on this account undertaking continual and painful Journies: His Zeal extended to Perſons of all Ranks, to the learned and ignorant, to Peaſants and Princes; in ſhort his Leſſons were common to all Conditions, and were proper for each in particular.

He had ſo often in his Mouth the Maxims and Examples of the Heroes of Antiquity, *Yao*, *Chun*, *Yu*, *Tching tang*, *Ven vang*, that they were thought to be revived in the Perſon of this great Man: For this reaſon it is not at all ſurpriſing that he proſelyted a great number of Diſciples, who were inviolably attached to his Perſon: They reckon three thouſand, among which there were five hundred who exerciſed with Honour the higheſt Offices in various Kingdoms; and in this number they reckoned ſeventy-two who were ſtill more diſtinguiſhed than the reſt by the Practice of Virtue: His Zeal even inſpired him with a Deſire of croſſing the Sea, to propagate his Doctrine

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in the moſt diſtant Countries: He divided his Diſciples into four different Claſſes, the firſt was of thoſe who were to cultivate their Minds by Meditation, and to purify their Heart by the care of acquiring Virtues: The moſt famous of this Claſs were *Men tſeë kien*, *Gen pe mieou*, *Chung kong*, and *Yen yuen*: An untimely Death took away the laſt at the Age of thirty one; as he was a Diſciple greatly beloved by his Maſter, it was a long time before he could conquer his Grief for the loſs of him.

In the ſecond Claſs were thoſe whoſe Buſineſs was to reaſon juſtly, and to compoſe perſuaſive and elegant Diſcouſes: The moſt admired among theſe were *Tſai ngo* and *Tſou kong*.

The Study of the third Claſs was to learn the Rules of good Government, to give an Idea of it to the Mandarins, and to teach them to fill up the publick Offices with Honour: *Gen yeu* and *Ki lou* excelled herein.

In ſhort the Buſineſs of the laſt Claſs was to write in a conciſe and poliſhed Stile the Principles of Morality: Among theſe *Tſou yeu* and *Tſou hia* deſerved very great Praiſe: Theſe ten choice Diſciples were as it were the Flower and Chief of *Confucius*'s School.

The whole Doctrine of this Philoſopher tended to reſtore human Nature to its former Luſtre, and that firſt Beauty it had received from Heaven, and which had been ſullied by the darkneſs of Ignorance, and the Contagion of Vice. The means he propoſed to attain it was to obey the Lord of Heaven, to honour and fear him; to love our Neighbours as ourſelves, to conquer irregular Inclinations, never to take our Paſſions for the Rule of our Conduct, to ſubmit to Reaſon, to liſten to it in all things, to do nothing, to ſay nothing, to think of nothing contrary to it. As his Actions never belied his Maxims, and as by his Gravity, Modeſty, Mildneſs, Frugality, Contempt of earthly Enjoyments, and a continual Watchfulneſs over his Actions, he was in his own Perſon a Pattern of the Precepts which he taught in his Writings and

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Diſcourſes; the Kings endeavoured to ſurpaſs each other in encouraging him to come into their Dominions; the good Works he did in one Country being a Motive that made him earneſtly deſired by another.

But a Zeal always happy, and without oppoſition, would have wanted ſomething to ſet off its Splendor. *Confucius* appeared always equal to himſelf in the greateſt Diſgraces, and in the Troubles which were more likely to diſconcert him, as they were excited by the Jealouſy of ill-deſigning Perſons, and in a Place where he had met with general Applauſe. This Philoſopher, after the Death of the Prince of *Tcheou* his Admirer, became all of a ſudden, thro' the Envy of the Courtiers, the Fable of the uncertain Vulgar, and the Subject of their Songs and Satyrs, in the midſt of which unworthy Treatment he loſt nothing of his uſual Tranquillity.

But that which was moſt to be admired was his Conſtancy and Steadineſs, which he diſcovered when his Life was in imminent danger, thro' the Brutality of a great Officer in the Army called *Huan ti*. This Mandarin had an averſion for the Philoſopher, tho' he had never given him any Offence, becauſe bad Men have always a natural Antipathy againſt thoſe whoſe regular Life is a ſecret Reproach to their Faults. *Confucius* beheld the Sabre lifted up ready to give him a mortal Blow, from which he was happily preſerved; and tho' the danger was ſo near he did not diſcover the leaſt dread, nor the leaſt emotion; but his Diſciples were terrified and diſperſed.

As ſome of thoſe, who bore him the greateſt Affection, preſſed him to make haſte away to avoid the Mandarin's Fury; If the *Tien*, replied he, protects us, of which he has juſt given a ſenſible proof, how can the Rage of *Huan ti* do us any hurt, notwithſtanding he is Preſident of the Tribunal of the Army?

Confucius ſeemed on this occaſion to ſupport the Character of a Sage more worthily than the Stoick did, whoſe Maſter gave him the Blow by which he

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was lamed. His natural Inſenſibility, founded upon the Opinion that the Soul ſhould not take notice of the Accidents and Pains which affect the Body, has nothing in it equal to the Notion of *Confucius*, who depended upon the Protection which Heaven affords to thoſe who ſerve it: This is not to place Happineſs in a Man's own Virtue, which is an inſupportable Pride, but is founded upon a long Habit of referring every thing to *Tien*, inſomuch that it occurred to his Mind in the firſt moment of ſurprize or dread.

An unequal'd Modeſty likewiſe ſet off the Virtues of this *Chineſe* Philoſopher: He was never heard to praiſe himſelf, and could hardly bear it ſhould be done by others, but rather reproached himſelf for the little care he took in watching over his own Actions, and his negligence in the practice of Virtue: When any one admired his Doctrine, and the chief Principles of Morality which he taught, far from aſſuming the Honour to himſelf, he ingenuouſly acknowledged that this Doctrine was not his own, but was much more ancient, and had been taken from thoſe wiſe Legiſlators *Yao* and *Chun*, who lived 1500 Years before him.

According to a Tradition, univerſally received among the *Chineſe*, he was often heard to repeat theſe Words: *Si fang yeou ching gin*, the meaning of which is, *That in the Weſt the moſt Holy was to be found.* They were ignorant concerning the Perſon he ſpoke of; but it is very certain that ſixty-five Years after the Birth of Chriſt, *Ming ti* the fifteenth Emperor of the Family of *Han*, equally ſtruck with the Words of the Philoſopher, and the Image of a Man who appeared to him in his ſleep, as coming from the Weſt, ſent two Grandees of the Empire called *Tſai tſing* and *Tſin king*, into thoſe Parts, with Orders not to return till they had found this Holy Perſon, whom Heaven had given him ſome Knowledge of, and till they had learn'd the Doctrine which he taught.

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But the Meſſengers, terrified with the Dangers and Fatigues of the Journey, ſtop'd in ſome part of the *Indies*, but what Place is uncertain, where they found the Idol of a Man called *Fo*, who had infected the *Indies* with his monſtrous Doctrine about five hundred Years before the Birth of *Confucius:* They were inſtructed in the Superſtitions of this Country, and when they returned to *China* they propagated the Idolatry.

Confucius having ended his Philoſophical Labours, and in particular the Hiſtorical Work of *Tchun tſiou*, died in the Kingdom of *Lou*, his native Country, at the Age of ſeventy-three, and the forty-firſt Year of the Reign of *King van*, the twenty-fifth Emperor of the Race of *Tcheou*.

A few Days before his laſt Diſtemper he told his Diſciples, with Tears in his Eyes, That he was overcome with Grief at the ſight of the Diſorders which reigned in the Empire: *The Mountain is fallen*, ſaid he, *the high Machine is demoliſhed, and the Sages are all diſappeared.* His meaning was, that the Edifice of Perfection, which he had endeavoured to raiſe, was almoſt overthrown: He began from that time to languiſh, and the ſeventh Day before his Death turning himſelf towards his Diſciples: *The Kings*, ſaid he, *refuſe to follow my Maxims, and ſince I am no longer uſeful on the Earth, it is neceſſary that I ſhould leave it.*

After theſe Words he fell into a Lethargy, which continued ſeven Days, at the end of which he expired in the Arms of his Diſciples. Upon the firſt News of the Death of the Philoſopher, *Ngai cong*, who then reigned in the Kingdom of *Lou*, could not refrain from Tears: *The* Tien *is not ſatisfied with me*, cried he, *ſince it has taken away* Confucius. In reality wiſe Men are the precious Gifts wherewith Heaven bleſſes the Earth, and their Worth is never ſo well known as when they are taken away.

They built his Sepulchre near the City *Kio fou*, on the Banks of the River *Su*, in the ſame Place where he

he was accuſtomed to aſſemble his Diſciples, which has been ſince incloſed with Walls, and looks like a ſmall City to this very Day: He was lamented by all the Empire, eſpecially by his Diſciples who went into Mourning, and who bewailed his Loſs as tho' he had been their Father. Theſe Sentiments full of Veneration, which they had for him, have been continually increaſing ever ſince, and he is looked upon at this Day as the great Maſter and Doctor of the Empire.

His Stature was tall and well proportion'd; his Breaſt and Shoulders were large, his Air grave and majeſtick, his Complexion olive, his Eyes large, his Beard long and black, his Noſe a little flat, his Voice ſtrong and ſharp: On the middle of his Forehead there was a Swelling or Prominence, which a little disfigured him; for which Reaſon his Father gave him the Name of *Kieou*, which ſignifies *little Hill:* This is likewiſe the Name he ſometimes gave himſelf out of Modeſty and Humility.

But it is by his Works that he is more eſpecially known: There are chiefly four which are in great eſteem, becauſe they contain all that he had collected relating to the ancient Laws, which are look'd upon as the perfect Rule of Government, and yet the laſt is more properly the Work of *Mentius* his Diſciple: The firſt of theſe Books is called *Ta hio*, that is *The grand Science* or *the School of Adults:* The ſecond is called *Tchong yong*, which ſignifies *the immutable Mean*, that juſt Medium which is found between two Extremes, and in which Virtue conſiſts: The third is called *Lun yu*, that is moral and ſententious Diſcourſes; and the fourth is called *Meng tſeë*, or the Book of *Mentius*, in which the Author gives an Idea of a perfect Government.

To theſe four Books they add two others, which have almoſt an equal Reputation: The firſt is called *Hiao king*, that is of *filial Reverence*, and contains the Anſwers which *Confucius* made to his Diſciple *Tſeng*,

Tſeng, concerning the Reſpect which is due to Parents: The ſecond is called *Siao hio*, that is *The Science* or *School of Children*, which is a Collection of Sentences and Examples taken from ancient and modern Authors: Thoſe who would have a perfect knowledge of theſe Works will find it in the *Latin* Tranſlation of *P. Noël*, one of the moſt ancient Miſſionaries of *China*, which was printed at *Prague* in the Year 1711.

The TA HIO, or *The School of Adults.*

The firſt Claſſical or Canonical Book of *Confucius*.

CONFUCIUS is the Author of this Work, and *Tſeng ſeë* his Diſciple is the Commentator: It is this that Beginners ought to ſtudy firſt, becauſe it is, as it were, the Porch of the Temple of Wiſdom and Virtue: It treats of the Care we ought to take in governing ones ſelf, that we may be able afterwards to govern others, and of Perſeverance in the chief Good, which according to him is but a Conformity of our Actions to right Reaſon: The Author calls his Book *Ta hio*, or the grand Science, becauſe it was principally deſigned for Princes and Grandees, who ought to learn to govern their People wiſely.

The whole Science of Princes and the Grandees of a Kingdom, ſays *Confucius*, conſiſts in cultivating and perfecting the reaſonable Nature they have received from *Tien*, and in reſtoring that Light and primitive Clearneſs of Judgment, which has been weakened or obſcured by various Paſſions, that it may be afterwards in a Condition of labouring to perfect others. To ſucceed then we ſhould begin at our ſelves, and to this End it is neceſſary to have an inſight into the Nature of Things, and to gain the Knowledge of true

true Good and Evil; to fix the Will towards the Love of this Good, and the Hatred of this Evil; to preſerve Integrity of Heart, and to regulate the Manners according to Reaſon. When a Man has thus renewed himſelf there will be no difficulty in renewing others, and by this means one likewiſe ſees Concord and Union reign in Families, Kingdoms governed according to the Laws, and all the Empire enjoy a profound Peace and Tranquillity.

The Doctor *Tſeng*, to render the Doctrine of his Maſter more extenſive, explains it in ten Chapters: In the firſt he makes it appear, from the Text of the Canonical Books, and by the Example of ſeveral ancient Emperors, in what Renewing ones ſelf conſiſts, and what is to be done to reſtore, to a reaſonable Nature, that primitive Light which it has received from Heaven.

In the ſecond he ſhews in what manner the Minds and Hearts of the People are to be renewed.

In the third he teaches what is to be done in order to arrive at Perfection, preſenting the Application of a skilful Mechanick as a Pattern who has a deſign to perfect his Work, and bringing the Example of ſeveral Princes who were conſtantly attentive to the Regulation of their Actions and Conduct.

In the fourth he proves that before all things we ſhould principally labour to render our ſelves perfect, and that then afterwards it would be no hard matter to perfect others.

In the fifth he explains what it is to penetrate into the Nature of things, to come to a perfect Knowledge of Good and Evil.

In the ſixth he tells us that we ought not to deceive our ſelves, but ſhould apply ſincerely to the Study and Practice of Virtue, to fix the Will to the Love of Good and the Hatred of Evil, and to place our ſelves, with regard to both, in the ſame Diſpoſition as we are with reſpect to Beauty, which we are inclinable

nable to love, and Deformity which we are naturally inclined to hate.

In the ſeventh he makes it appear, that to regulate the Manners we ſhould be skilled in governing the Heart, and eſpecially in becoming Maſter of the four principal Paſſions, capable of diſturbing our Tranquillity and Repoſe, *viz.* Joy, Sadneſs, Anger and Fear; that in reality theſe Paſſions are inſeparable from human Nature, but can never hurt him who deſigns to rule them; and that the Heart is like a clear Mirrour, which is not ſullied by reflecting all ſorts of Objects.

In the eighth he informs us, that to eſtabliſh Unity and Peace in a Family the Father ſhould be skilful in regulating his Affections, that he may not be led by a blind Paſſion, but follow in all things the Light of right Reaſon, without which he will never ſee the Defects of thoſe whom he loves, nor the fine Qualities of ſuch to whom he has an averſion.

In the ninth he proves that the wiſe and prudent manner, wherewith Families are governed, is the Baſis and Foundation of the good Government of a Kingdom; that it is the ſame Principle which actuates and puts in motion both the one and the other; for if Parents are reverenced and obeyed, they will likewiſe reverence the King and pay Obedience to him; that if in the Orders which are given, Children and Servants are treated with Mildneſs, the ſame good Diſpoſition will extend to Subjects: This is the wiſe Counſel that the Emperor *Vou vang* gave his Brother, when he ſaid, Love your People as a tender Mother loves her Child, which Affection is inſpired by Nature, and requires no ſtudy; for it was never known that a Maid, before ſhe was married, ſtudied how ſhe ought to behave herſelf when ſhe gave her Child ſuck: A wiſe Prince likewiſe receives the ſame Inclination from Nature, and his Example is the Rule by which a Family is governed; as the Government

of his Family is alſo the Model of the Government of his Kingdom.

In the tenth he makes it appear that, to govern a Kingdom aright, a Prince ſhould judge of others by himſelf; that what diſpleaſes him in the Orders which are given by one who has a right to command, he ſhould take care to avoid in commanding thoſe who are ſubject to him; that he ſhould gain the Hearts of his Subjects by his Virtue, and render himſelf beloved by his Example; that the Happineſs of a Kingdom does not conſiſt in plenty of Gold and Silver, but in a great number of virtuous Men; that a wiſe Prince ought to be very attentive in the choice of his Miniſters; that he ſhou'd caſt his Eye upon none but juſt, wiſe, diſintereſted and upright Men; that the Hearts of his Subjects are an inexhauſtible Treaſure; that he will loſe his Riches if he is too anxious in heaping them up, and that if he diſtributes them liberally among his People he will never ceaſe to be rich; that in ſhort he will never enjoy Happineſs but in proportion to the Happineſs of his People, and that he ought to prefer the Publick Good to his own private Intereſt.

Tchong Yong; or, *The Immutable Mean.*

The Second Claſſical or Canonical Book.

THIS Work, of which *Confucius* is the Author, was publiſh'd by his Grandſon *Tſe tſëe:* It treats of the Mean which ought to be obſerv'd in all things. *Tchong* ſignifies *Mean*; and by *Yong* is underſtood that which is *conſtant*, *eternal*, *immutable*. He undertakes to prove that every wiſe Man, and chiefly thoſe who have the care of governing the World, ſhould

ſhould follow this Mean, which is the Eſſence of Virtue. He enters upon his Subject by defining Human Nature and its Paſſions; then he brings ſeveral Examples of Virtue, and amongſt others of Piety, Fortitude, Prudence, and filial Reſpect, which are given as ſo many Patterns to be imitated in keeping the Mean: In the next place he ſhews that this Mean, and the Practice of it, is the right and true Path which a wiſe Man ſhould purſue in order to attain the higheſt Virtue. This Book is divided into thirty-three Articles.

In the Firſt he ſays, That the Law of Heaven is imprinted in the Nature of Man; that the Conduct of this Nature, or rather the ſecret Light which guides his Reaſon, is the right way which he ought to follow in his Actions, and which becomes the Rule of a wiſe and virtuous Life; that we muſt never forſake this way, for which end a wiſe Man ſhould continually watch the Motions of his Heart and his Paſſions; that theſe Paſſions keep the Mean, and tend neither to the right nor left, when they are calm; that if we can reſtrain and moderate the Paſſions when they riſe, then they are conformable to right Reaſon; and by this Conformity Man keeps that right Way, that Mean which is the Source and Principle of virtuous Actions.

In the ſecond Article, and the following to the twelfth, he deplores the wretched State of the greateſt part of Mankind, of which there are ſo few that ſtrive to follow this Mean, which is the Eſſence of Virtue: He then gives a particular Account of ſome Virtues, and explains the Mean of Prudence, Piety and Fortitude: He confirms his Doctrine by Examples of the ancient Emperors, and of ſome Diſciples of *Confucius*.

In the twelfth and thirteenth Articles he proves, that this Science of the Mean is ſublime, difficult, and ſubtile in Speculation; but that in Practice it is

eaſy and common; that it extends to the moſt ordinary Actions of Life, ſuch as the Reſpect that a Child owes to his Parents, the Fidelity of a Subject to his Prince, and the Deference of the younger to his eldeſt Brother, and the Sincerity between Friend and Friend.

In the fourteenth he ſhews, that in keeping this Mean, a wiſe Man confines himſelf to the Duties of his Employment, and never minds any other Buſineſs; that whatever Changes may happen in his Fortune he is always equal, always Maſter of himſelf, preſerving the ſame ſteady Temper in the hurry of Buſineſs, and in the Tranquillity of a private Life; that he is never proud nor haughty in an exalted Station, as he never does any thing low or grovelling in the meaneſt Circumſtances.

In the fifteenth Article, and from thence to the twenty-firſt, he gives ſome Examples of Princes, who both underſtood and practis'd the Science of the Mean: He mentions among others the Emperors *Chun*, *Ven vang*, *Vou vang*, and affirms that Heaven rewarded the Reſpect they paid to their Parents by raiſing them to the Empire, and loading them with Riches and Honours: He then relates the Ceremonies that were inſtituted by theſe Princes, as well to honour the Lord of Heaven, as to give publick Marks of their Reſpect for the Memory of their Parents.

In the twentieth he ſhews, that in order to govern others well we muſt learn to govern ourſelves; that the Regulation of our Manners depends principally on three Virtues, *viz.* Prudence, and a natural Love of Juſtice and Fortitude; that Prudence is neceſſary to diſcover that juſt Mean we are ſpeaking of; a natural Love of Equity to purſue it, and Fortitude to perſevere in the Purſuit. Then he mentions nine Virtues, which ſhould meet in an Emperor to render him fit to govern the Empire with Wiſdom. 1. He muſt

muſt regulate his Life and his whole Conduct. 2. He muſt do particular Honours to wiſe Men. 3. He muſt have a tender Affection for his Parents and Relations. 4. He muſt treat the Firſt Miniſters of the Empire with Diſtinction. 5. He muſt have as much regard for the Mandarins, and for thoſe who aſpire to Employments, as for himſelf. 6. He muſt take as much care of his Subjects as if they were his own Children. 7. He muſt endeavour to draw into his Dominions all thoſe who excel in any Art or uſeful Profeſſion. 8. He muſt give a kind Reception to Strangers and the Ambaſſadors of other Princes. 9. He muſt keep all the Kings and tributary Princes of the Empire within the bounds of their Duty. After this he ſhews the Advantages a Prince would obtain by the Practice of theſe nine Virtues: If his Life is well regulated it will ſerve for a Pattern to his Subjects, who will follow his Example: If he honours wiſe Men, their Advice and Inſtructions will be of great ſervice to him in governing himſelf and others with Prudence: If he loves his Parents and Relations they will not be jealous of his Greatneſs and Superiority, but will mutually endeavour to maintain his Dignity and Power: If he treats his Prime Miniſters with Diſtinction, they will ſerve him with their Counſel and Intereſt in any troubleſome or difficult Affair, and he will know what to depend upon in taking the proper Reſolutions: If he has the ſame regard for the other Mandarins as for himſelf, their Gratitude to ſo good a Prince will make them more exact and zealous in diſcharging the ſeveral Duties of their Employments: If he takes the ſame care of his Subjects, as if they were his Children, his Subjects will love him as a Father: If he draws into his Dominions thoſe who excel in all manner of Arts, they will bring with them Riches and Plenty: If he gives a kind Reception to Strangers, his Fame will be ſpread thro' all the World, and the number of his

Subjects will be increas'd by People who will come from all Countries to taſte the Sweets of ſuch a wiſe Government. Laſtly, if he keeps the tributary Princes to their Duty, his Authority will be reſpected, and Peace will flouriſh in the Empire.

In the twelve following Articles he ſhews, that theſe Virtues do not deſerve this amiable Name, if they are not real and free from all Diſguiſe; that Truth is the Life of every Virtue; that a wiſe Man who would follow this Mean, which conſtitutes Virtue, ſhould diligently apply himſelf to the Study of Truth; that Virtue dwells in the Heart of its true Votaries, and is outwardly ſeen in their Actions; that when we have once acquired it our Views and Cares are extended to all Events, and we foreſee things to come, as if they were actually preſent; in ſhort that he, who has acquired the Perfection of true Virtue, if he enjoys the ſovereign Authority, can make no Laws but what are wiſe and uſeful for publick Good.

Laſtly in the thirty-third and finiſhing Article, he proves that to attain to this Perfection, which is the Mean of Virtue, we need not do any thing painful and difficult, or that requires extraordinary Abilities: It is ſufficient to apply ourſelves ſincerely to this Virtue, which, tho' intirely ſecret and hidden in our Hearts, quite imperceptible to the Eyes of Men, will nevertheleſs ſhew itſelf, be known and admired; as a Fiſh, that hides itſelf at the bottom of a tranſparent Water, may ſtill be ſeen thro' it: He then confirms this Doctrine by Examples of the old Emperors *Ven vang* and *Vou vang*, who are mentioned in the canonical Books intitled *Y king*, *Chu king*, and *Chi king*.

Yun lu; or, *The Book of Maxims.*

The Third Claſſical or Canonical Book.

THIS Book is a Collection of ſententious and moral Diſcourſes, and is divided into twenty Articles, containing only Queſtions, Anſwers, and Sayings of *Confucius* and his Diſciples on Virtue, good Works, and the Art of governing well; the tenth Article excepted, in which the Diſciples of *Confucius* particularly deſcribe the outward Deportment of their Maſter: There are ſome Maxims and moral Sentences in this Collection equal to thoſe of the ſeven wiſe Men of *Greece*, that have been ſo greatly admired. As it is impoſſible to give the Subſtance of ſuch a vaſt number of ſcattered Maxims, I ſhall content myſelf with relating, in few Words, the principal Matters treated of in each Article.

In the firſt he draws the Character of a wiſe Man, and ſhews what are his Virtues and his Duties, in whatever Condition of Life he happens to be placed, either in a private Station, or at the Head of Affairs: He ſays, among other things, that it is impoſſible a Flatterer ſhould be virtuous; to which the Diſciple of *Confucius* makes this Addition, That a wiſe Man examines himſelf every Day on three things. 1. If in doing a Service to any one he has employ'd himſelf in it intirely, and without reſerve. 2. If in his Converſe with his Friends he has behav'd with Candour and Frankneſs. 3. If after having heard the Doctrine of his Maſter he has taken care to improve by it, and put it in practice: He ſays farther that he who ſtudies Wiſdom does not grieve becauſe he is little known in the World, but is only concern'd that he does not ſufficiently know Mankind.

In the ſecond he ſpeaks of the Duties of a Prince, who would govern his Subjects with Equity, and of the Reſpect which Children owe to their Parents: He informs us by what Signs we may know a wiſe Man, and with what care we ought to avoid any bad Sect, *&c.* Would you know, ſays he, whether a Man is wiſe or not? Examine his Actions thoroughly, if they are evil he is but too well known; if they are good endeavour to diſcover the motive of his Actions: Carry your Curioſity ſtill farther; examine his Inclinations, and in what he chiefly delights: After this it will be in vain for him to counterfeit, for you will ſee plainly what he really is without diſguiſe. Moreover, ſays *Confucius*, He who approves evil Sects, ſuch as thoſe of the Bonzes *Ho chang* and *Tao ſſeë*, very much wrongs himſelf, and does a great Injury to the Empire: There is no true Doctrine, but that which we have received from the ancient Sages, which teaches us to follow right Reaſon, to preſerve Integrity of Heart, to obſerve Decency in our Behaviour, to correct our Failings, and to reform our Manners.

In the third he gives a particular Deſcription of the Ceremonies inſtituted for honouring deceaſed Parents, and he reproves thoſe who neglect to perform them, or who exceed the Bounds preſcribed; he treats of the Religious Duties owing to Spirits, of the Imperial Laws, of Muſick, and of the Method obſerv'd in the Exerciſe of ſhooting in the long Bow *.

In the fourth he treats of the Duties of Children towards their Parents; he ſhews the difference be-

* *In this Exerciſe, which was to teach them Archery, the Skin of a Beaſt was ſet up for a Mark; for the Emperor, it was a Bear's Skin; for a King, the Skin of a Deer; for a Mandarin, a Tiger's Skin; and for a Man of Letters, the Skin of a Boar. The Emperor ſhot* 120 *Paces diſtant from the Mark; a King at* 80; *a Mandarin at* 70; *and a Man of Letters at* 50; *theſe different Diſtances diſtinguiſh'd the different degrees of Authority and Power.*

tween

tween an honeſt Man and a Knave; between a wiſe Man and a Fool: Theſe are ſome of his Maxims. By the very Errors of Men, we may judge whether they are virtuous, or not: A virtuous Man ſeldom errs but thro' exceſs of Affection and Acknowledgment: The Errors of a vicious Man commonly proceed from exceſs of Hate and Ingratitude: The wiſe Man has nothing in view but the Beauty of Virtue: The Fool conſiders nothing but the Conveniencies and Pleaſures of Life: The wiſe Man does not grieve becauſe he is not raiſed to great Offices, but becauſe he wants the neceſſary Qualifications to diſcharge the Duties of them in a worthy manner. When we ſee the Virtues of wiſe Men, we are wiſe if we imitate them: When we ſee the Vices of bad Men, we are virtuous if we look into our own Hearts, and examine if we are not guilty of the ſame Vices.

In the fifth *Confucius* gives his Opinion of the Qualities, Temper, Virtues and Defects of ſome of his Diſciples: He praiſes, for inſtance, one named *Tſu ven*, who having been raiſed three times to the Poſt of Prime Miniſter in the Kingdom of *Tſou*, which is the Province of *Hou quang*, did not ſhew the leaſt ſign of Joy; and who, being as often deprived of his Dignity, did not give the leaſt Mark of Diſcontent: To which he adds; I judge from hence that he is an excellent Miniſter, but I dare not affirm that he was virtuous; for to be certain of it we ſhould be able to penetrate his Thoughts, and to know if he acts from a ſincere Love of Virtue: He then teaches not to judge of a Man's Virtue by ſome outward Actions, which have often only the Appearance of Virtue; for true Virtue reſides in the Heart, and in a natural Love of Juſtice.

In the ſixth *Confucius* mentions ſome of his Diſciples, whom he thinks qualify'd for publick Offices, and praiſes their ardent Deſire to learn and improve:

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Next he treats of the Rules to be obſerv'd in giving and receiving; then he explains the qualities of true Virtue: My Diſciple *Yen hoci* was reduced to extreme Poverty, having only Rice and Water for his Subſiſtence; notwithſtanding this ſtate of Indigence he never loſt his uſual Serenity and Chearfulneſs: Such a Man I call a true Sage; I call him a virtuous Man, who ſets out with bearing conſtantly all the Difficulties he meets with in the Acquirement of Virtue, and who afterwards thinks of enjoying the Sweets that are found in the Poſſeſſion of it. A virtuous Man may ſuffer himſelf to be deceived ſo far as to believe things that are falſe, but never ſo far as to do any ill Action.

In the ſeventh he relates the mean Opinion *Confucius* had of himſelf, and the Encomiums beſtow'd on him by his Diſciples: This Philoſopher uſed to ſay, I am not the Inventor of the Doctrine I teach; I learn'd it from the Ancients. Another time he ſaid, There are four things which give me continual Uneaſineſs: The firſt, that I have made ſo little progreſs in Virtue; the ſecond, that I am not eager enough in the purſuit of my Studies; the third, that I do not give myſelf up intirely to the Duties that are preſcribed by Juſtice; and the fourth that I am not ſufficiently watchful over myſelf, and the Reformation of my Manners. Again he ſaid; I find myſelf in extreme Poverty, a little Rice and Water is all I have to live upon, yet in this Condition I am chearful and contented, becauſe I look upon the Dignities of the World, and the Riches that are acquired by unjuſt means, like Clouds which the Wind drives thro' the Air: Another time he broke out into this Exclamation; How happy am I if I commit a Fault, it is immediately known by all the World! Being inform'd one Day that he was call'd *King*, which ſignifies *Wiſeſt*; I do not deſerve this Encomium, ſays he,

he, and I can by no means ſuffer it; all the good that can be ſaid of me is that I do my utmoſt endeavour to acquire Wiſdom and Virtue, and that I am not diſcourag'd by the trouble I meet with in teaching them to others: His Scholars us'd to ſay that he joined three things together, which appeared almoſt incompatible; All the Grace of a polite Behaviour, with a great deal of Gravity; a ſtern Air, with a great deal of Good-nature; and Sweetneſs and an uncommon Greatneſs of Soul, with a great deal of Modeſty.

In the eighth Article there is a Panegyrick on the the Emperors *Vou vang*, *Yu*, *Chun*, and *Yao*; he recites ſome Maxims of the Doctor *Tſeng*, and teaches the Duties of a wiſe Man: Where is there to be found, ſays *Confucius*, a Greatneſs of Soul like that of the Emperors *Chun* and *Yu?* They were taken from a moſt abject Condition to be raiſed to the Empire; and upon the Throne they were ſo free from Ambition and Vain-Glory, that they poſſeſs'd the Imperial Dignity as if they were only in a private Station: Where ſhall we find a Man of great Underſtanding, who will patiently hear the Inſtructions given him by an ignorant Perſon? Where is there to be found a Man, who upon being treated with Contempt and Outrage, does not ſeek Revenge? for my part I never knew any one of this Diſpoſition, but my fellow Diſciple *Yen yuen*. A wiſe Man ought to learn continually as if he knew nothing, and ſhould always be afraid of forgetting what he has learnt.

In the ninth there are ſeveral Encomiums of *Confucius*, his Doctrine and his Modeſty in ſpeaking of himſelf, with ſeveral Precepts how to acquire Wiſdom: It is not only our duty to reverence old Men, ſaid *Confucius*, we ſhould behave reſpectfully to young People; for how do I know but that a young Man may one day be more wiſe and virtuous than myſelf?

myſelf? I never yet ſaw a Man who had ſo ſtrong an Inclination for Virtue, as I have ſeen in ſome for Pleaſure.

In the tenth the Diſciples of *Confucius* deſcribe the Air and outward Deportment of their Maſter; his manner of behaving at home and abroad to People of all Ages and Conditions; his way of living, ſpeaking, walking, dreſſing, eating, drinking, and ſleeping, *&c.*

In the eleventh *Confucius* ſpeaks of his Diſciples; he praiſes ſome, and reprimands others: One of them begging that he would teach him how to die well; You have not yet learnt to live well, anſwered he; learn that and you will know how to die well.

In the twelfth *Confucius* teaches how to make our Actions conformable to right Reaſon; then he gives Rules for well-governing the People, for raiſing the Tribute, and for acquiring Virtue: Somebody asking him what he ſhould do to live well; When you appear abroad, anſwer'd he, be as grave and modeſt as if you were viſiting ſome Perſon of Dignity; uſe other People as you deſire to be uſed yourſelf; neither ſay nor do any thing to make them uneaſy or angry: To another of his Diſciples he ſaid; Life and Death depend on the Law of *Tien*, which is immutable; Poverty and Riches are the Diſpenſation of *Tien*, who cannot be compell'd; the wiſe Man reveres this Law, and this Diſpenſation of *Tien*, which is the Source of the Peace and Tranquillity he enjoys.

In the thirteenth he deſcribes the Qualities and Virtues which render a Man wiſe and prudent: I believe a Man wiſe when I ſee he is belov'd by all People of worth, and is hated only by bad Men: I ſuppoſe that a Man is virtuous when I obſerve that he is diſcreet in his Family-Affairs, active in Buſineſs, and candid in his converſe with other Men.

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In the fourteenth he ſpeaks of the Duty of a wiſe Man, of the Care that Heaven takes of Kingdoms, of the Qualities of a Miniſter of State, and of the Zeal he ſhould have for good Government: He who eaſily makes Promiſes, ſays *Confucius*, finds it difficult to keep his Word: The Ancients, ſays he again, ſtudied Wiſdom purely for itſelf, that is to ſay to know Truth and to acquire Virtue: The Moderns apply themſelves to the ſtudy of Virtue for the ſake of others, that is to ſay to get a Name, and acquire Honours and Riches: A Father, who loves his Son, will correct him when he commits a Fault; in like manner a faithful Miniſter ſhould admoniſh his Prince of his Failings.

The fifteenth contains divers Maxims concerning the Virtues of a wiſe Man, and the great Art of Governing, of which theſe following are a part: When a Man is the Object of the general Hatred, before you hate him examine what it is that renders him odious: When a Man is generally beloved, before you love him examine what it is that makes him amiable: Not to correct our Faults is to commit new ones: Be rigid to yourſelf and gentle to others, and you will have no Enemies: The wiſe Man loves to be by himſelf, the Fool ſeeks Company.

In the ſixteenth he exclaims againſt a Prime Miniſter who did not diſſuade his Prince from an unjuſt War, and ſhews the ill Conſequence of bad Government; then he ſpeaks of Perſons and things which we ought to love, of what a wiſe Man ſhould avoid, and how *Confucius* inſtructed his Son: Theſe are ſome of his Maxims; If a Leopard or a Tiger breaks out of the Royal Park, who is to anſwer for it? If Trouble and Diſſenſion overturn a State, who is to be blamed? I have ſeen a great Prince who afflicted himſelf, not on account of the ſmall number of his Subjects, but becauſe they were ambitious;

bitious; not for the Poverty of his Kingdom, but for the Diſcord that reign'd in it; and indeed if Diſcord is baniſhed from a State it will ſoon grow rich; if Tranquillity and good Order are maintained it will ſoon ſwarm with People: There are three ſorts of uſeful Friends; thoſe which are virtuous, thoſe which are open and ſincere, and thoſe which are learned: A young Man, who is in the preſence of a Perſon venerable for his Age or Dignity, may commit three Faults; the firſt, if he ſpeaks without being ſpoken to he will be taken for a Blunderer; the ſecond, if when he is ſpoken to he makes no Reply, he will be thought ſubtle and deceitful; the third, if he ſpeaks without conſidering what he ſays he will paſs for a Fool.

The ſeventeenth contains the Opinion of *Confucius* concerning the Mandarins who forſake their Prince's Intereſt; the Virtues that are neceſſary to a Prince; thoſe whom a wiſe Man ought to hate, and the Obligation of mourning three Years for a Father or Mother: A Prince, ſays *Confucius*, ought to be grave, beneficent, a ſtrict Obſerver of Truth, diligent in Buſineſs and liberal: His Gravity will make him reſpected by his Subjects: His Goodneſs will gain the Hearts of all his People: If he is a Lover of Truth he will gain Confidence, and will cauſe no Suſpicions: If he is diligent his People will labour to improve: If he is liberal it will be a pleaſure to obey his Commands. There are four ſorts of People that a wiſe Man ſhould hate, ſays *Confucius*, 1. Thoſe envious Spirits that love to publiſh other Peoples Failings. 2. Thoſe low Wretches who love to ſpeak evil of their Princes. 3. Thoſe powerful Men who have no Sentiments of Humanity. 4. Thoſe raſh and daring People who act without Thought. *Tſu kung*, one of his Diſciples, taking up the Diſcourſe, There are three more, ſays he, that

that I cannot bear: 1. Thoſe ignorant and groſs People who ſtrive to appear full of Knowledge and Judgment. 2. Thoſe high and preſumptuous Spirits who affect Courage and Valour. 3. Thoſe ſatyrical and carping Spirits who would be thought honeſt and ſincere: There is one thing that appears to me exceeding difficult, ſays *Confucius* again, and that is to govern Women and Servants; if you treat them with Kindneſs and Familiarity, they loſe all Reſpect; if you uſe Severity, there will be continual Quarrels and Complaints.

In the eighteenth he gives great Encomiums to ſome ancient Princes or Emperors, and their Miniſters; he ſhews how much the Love of Women in a Prince is hurtful to good Government; he recites the Actions of ſome Sages who lived in Retirement and Obſcurity; then he ſpeaks of divers Muſicians that uſed formerly to attend at great Entertainments; and laſtly he gives Rules for good Government, by relating the Inſtructions of a Prince to his Son.

In the nineteenth he ſhews what we muſt do to acquire Wiſdom; and after having deſcribed his manner of inſtructing his Diſciples, he juſtifies his Maſter *Confucius* from ſome ill-grounded Reflexions, and makes his Elogy: Theſe are ſome of his Maxims. He who is negligent in the Study of Wiſdom, and who is of a light and wavering Diſpoſition, will never increaſe the number of wiſe Men in his Lifetime, nor diminiſh it when he dies: When we are going to converſe with a wiſe Man we obſerve him in three different Situations; when he is ſeen at a diſtance his Appearance is grave and ſevere; when he approaches, and we make our Addreſſes to him, his Air and Behaviour are full of Sweetneſs and Affability; when we liſten to his Diſcourſe, we are charmed with his Conſtancy and Uprightneſs: A wiſe Miniſter ought in the firſt place to perſuade the People

People that he loves them, and has their Intereſt at heart; when he has gain'd this point he may raiſe the Tribute without Fear; the People will not think themſelves oppreſs'd: After this he ſhould thoroughly convince his Maſter of his Fidelity, and of his Regard for his Perſon, without which all the Counſels he gives him will be eſteem'd as ſo many Affronts: Altho' the Emperor *Tcheou* was not ſo bad as is reported, nevertheleſs, having left an ill Character behind him, he is generally ſaid to have been guilty of all manner of Crimes; for this reaſon a wiſe Man ſhuns even the appearance of Vice, fearing leſt he might be charged with many real Vices of which he was innocent.

The twentieth contains the beginnings and the Succeſs of the wiſe Government of the Emperors *Yao*, *Chun*, *Yu*, *Tching tang* and *Vou vang*, with the Qualities of a good Government, and the Defects of a bad one: All that they recommended to their Miniſters and their Subjects, was to follow that juſt Medium in which right Reaſon and Virtue conſiſt.

A TRANSLATION of a

CHINESE AUTHOR,

Containing PRECEPTS of MORALITY.

The Chineſe *Author begins his Work with a ſort of Preface, wherein he ſuppoſes, as a thing inconteſtable, that the Worſhip of* Tien, *Attachment to one's Sovereign, Obedience to Parents, Reverence to Maſters, Union between Husband and Wife, Friendſhip between Brethren, Fidelity of Friends, Deference amongſt Relations, and good Intelligence amongſt Citizens, are the indiſpenſable Duties of a reaſonable Man. After which he enters into a Detail in the manner following.*

Of the Duties of Parents and Children.

THE Benefits which a Son receives from his Father are much more conſiderable, tho' leſs ſenſible than thoſe he receives from his Mother: Thus we more readily perceive the Succour which Plants and Animals derive from the Earth, which it brings forth and nouriſhes, than thoſe which proceed from Heaven, whoſe Influences heat the Earth and render it fruitful.

The Tenderneſs of a Mother to her Child is bounded with the care of the Body; the Love of a Father is more extenſive, and has a tendency to form the Mind; they operate much in the ſame manner as Matter and Form in the Compoſition of Beings; the firſt of theſe Principles giving an outward Shape to a Being, but the ſecond beſtowing the Eſſence and the Properties.

A Father and a Son, who perform their reſpective Duties, ought to lay aſide all ſelf-intereſted Views;

they ought not ſo much as to think of obtaining Praiſes, as if they were arrived to the higheſt pitch of Virtue: It belongs only to low and groveling Souls to perform their eſſential Obligations from ſuch like Motives: That your Services may be truly uſeful and agreeable to your Parents, you ought not to content yourſelves with Appearances only; this would be like imitating him who made magnificent Feaſts before his Father's Coffin, after he had ſuffered him to die for want of neceſſary Food.

Children and Nephews ought not to aſſume the Sirname of their Fathers and Anceſtors, nor yet the Sirnames of the Sages and celebrated Men of Ages paſt; which would diſcover a want of that Reſpect which they may properly claim.

What a bad Tendency has the irregular Affection of Parents? How many do we ſee who loſe their Children for fear of diſpleaſing them, or making them uneaſy? who give them whatever they ask, and allow them the Liberty of doing what they pleaſe; but what are the Conſequences of this fatal Liberty? they are ſoftened by Luxury, are addicted to bad Company, reliſh nothing but Sport and Pleaſure, often become Prodigals and Spendthrifts, or ruin their Health by Debauchery: Our ancient and modern Books ſay that Mony deſtroys Children; but in reality the Parents contribute to their Deſtruction by the Mony which they give them.

The Duty of the Father is to correct the Faults of the Child, the Inclination of the Mother is to excuſe them; this is the general Practice among the more polite, as well as the vulgar: If the Mother carries her natural Tenderneſs too far, this ill-placed Indulgence will influence their Daughters to commit numerous Faults: If the Father, on his ſide, never ſpeaks to his Children without Harſhneſs; if he never opens his Mouth but to reprehend and blame them; if he renders them ſo timorous that they dare ſcarcely ſpeak,

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they will be affected all their Life-time with a childiſh Timidity, and I know not what baſhful and ſheepiſh Air: The Intention may be good, they deſigning to give them an early Tincture of Virtue, but they take bad meaſures to perform it, and ſuch as cannot ſucceed.

When the Mind of an Infant begins to open then is the time to fill it gently with Precepts and Inſtructions: They ought not to be chid out of meer Humour, nor puniſhed for ſlight Faults, but an Indulgence ſhould be ſhewn to their Weakneſs ſuitable to the ſtrength of their Reaſon, which is not yet come to maturity; you muſt look upon it as a tender Bud, which ought to have time to open, after which the Flower diſcloſes itſelf, and becomes fully blown.

Too great an Attention to the Health of Children is another Extreme into which many Parents fall: If a Child is affected with the leaſt Indiſpoſition they preſently have recourſe to Medicines and Cordials, and never reflect that they ruin their Conſtitution, render them Valetudinarians, and ſhorten their Days.

In a numerous Family it often happens that the Perſons who compoſe it are obliged to ſeparate: Formerly the celebrated *Chang* ſaw, in his Houſe, Children and Grand-children to the ninth Generation, who lived together in the moſt perfect Union; he is now ſpoken of with Admiration, but I greatly doubt if People in our Days are capable, like the virtuous *Chang*, to preſerve domeſtick Peace through the Exerciſe of ſo much Patience and Mildneſs.

When it happens that Children have each a particular Family, it is then time to think of a Separation; but it ought not to be done too ſoon or too late, for both are equally dangerous; when it is done too ſoon it is to be feared that young People, without Experience, not knowing the Inconſtancy of good Fortune, nor the Hardſhips of a bad one, will lead an idle Life, diſſipate their Subſtance, and at length be entirely ruined.

Likewiſe when this Separation becomes neceſſary, if it be delayed there are other Inconveniences to fear, which are not eaſily remedied: For ſuppoſe Children and Grand-children are naturally prudent, and of a ſociable and complaiſant Diſpoſition, there will be found in the Houſe a great number of Women and Domeſticks: If the Father or Grand-father is obliged to ſupply all their Wants, to find them with Furniture, Utenſils, Proviſions, Clothes and other things which every one will want a pretty large quantity of, will the good old Man be able to ſupply ſuch large Expences? Beſides ſome will love to ſpend too much, others more thrifty will perceive it, and grow uneaſy; tho' they ſhould paſs it over in ſilence, yet they will fear that the Family by little and little will fall to decay, and that they themſelves will want the Neceſſaries of Life; theſe Inquietudes cannot be long ſtifled, for the murmuring will at length diſcover itſelf, occaſioning Diſſenſion and deſtroying Peace.

Inſtead, therefore, of ſuffering them to live in common, it will be proper to give a certain Sum to every Family proportionable to the number of Perſons it contains, and then every one may live according to their own Humour. This is an ancient Maxim; a Father, whoſe Children are grown up, ought to give them a ſort of ſmall Fund, that they may find how difficult it is to grow rich, and may learn by managing their Subſtance to live in a frugal manner, and yet genteelly according to their Rank: A Father will know, by this means, if his Son has Abilities to take care of a Family, and likewiſe the Son diſcover experimentally the Method of living in the World, and the ſecret Springs that put Mankind in motion: This ſmall Portion, committed to their Management, is as it were an Earneſt of their Freedom.

It is commonly ſaid, when a Girl is born in a Family, that ſhe is to go out of it again, and to paſs very ſoon into another; whence it happens that their Educa-

Education is commonly neglected, not conſidering that a Daughter, who has not been properly inſtructed, greatly injures the Family to which ſhe is allied by Marriage, and is a Reproach to her own Relations.

In ſhort the Duty of a new-married Wife is to pay a reſpectful Obedience to her Husband's Parents; to live in a perfect Union with her Siſters-in-law; to honour her Husband; to inſtruct her Children; to compaſſionate the Hardſhips of her Slaves; to prepare Silk and to work it up; to be thrifty, frugal and laborious; to ſupport Croſſes and Reproaches with Patience; not to liſten to common Fame, and all ſorts of Diſcourſe, and not to meddle with Affairs out of her own Houſe: Theſe are the Inſtructions which a Daughter ſhould learn before ſhe is married.

But what is the Conſequence of a want of Inſtruction? All their Care will conſiſt in adorning their Heads in a graceful manner, in laying on their Paint artfully, in rendering their Attire and Shoes as agreeable as poſſible, in placing skilfully their Bodkins for the Hair and Pendants for the Ears; in knowing how to give an exquiſite Reliſh to whatever they eat or drink; they will be careful about nothing but ſetting off their Beauty by a ridiculous Combination of all kinds of Ornaments; this will be the Sum total of all their Knowledge, becauſe they are unacquainted with the leaſt Obligations which a Mother of a Family lies under; it is neceſſary therefore to put early into their Hands hiſtorical Books proper to yield Inſtructions; their Minds ſhould be furniſhed with the beſt Maxims, and their Hearts formed after the greateſt Examples.

When a Mother takes care of her Children herſelf all is well; but if ſhe is obliged to make uſe of a Nurſe ſhe ought to chooſe one who is prudent, modeſt and free from all outward Blemiſhes; for a Child ſeldom fails of aſſuming the Air and Manners of its Nurſe.

If ſhe, who is choſen, is obliged to quit her own Child to give ſuck to yours, this muſt be the Effect of her Poverty; inſomuch that ſhe not only ought to have ſufficient Wages, but you ſhould provide for the Maintenance of her Child; by which means both Parties will be ſatisfied.

Beſides it is neceſſary to inſpect into the Conduct of theſe Nurſes, and not to let them carry your Child into Neighbours Houſes, the publick Streets, and Places of great reſort, nor to bring after them Slaves or old Women of the Neighbourhood; the Conſequences of which are evident enough.

When you have a Son born, and are yourſelf pretty much in Years, you are greatly overjoyed; you take all imaginable care of this Child; you proclaim his Birth before the Tablet of your Anceſtors; you faſt, perform ſeveral Acts of Charity, and you hope, by theſe Faſtings and good Works, to obtain long Life for your dear Infant.

It is a Cuſtom, univerſally receiv'd, to give extraordinary Demonſtrations of Joy at the Birth of a Son: We boil a great quantity of Hen and Duck Eggs; there is plenty of Rice ready dreſs'd for thoſe who come to partake of our Joy, and make their Compliments of Congratulation; afterwards we ſend Preſents to their own Houſes of ſuch things as are fit to make an Entertainment; this is called The Treat of the downy Beard.

The Ceremony is ſtill more pompous on the third Day, when the Infant is to be waſh'd; we dreſs Eggs by hundreds and thouſands; we paint them with variety of Colours, and call them the Eggs of the third Day: It is then that the Relations and Neighbours come in Crowds to our Doors with Preſents of Eggs, and ſeveral ſorts of ſugar'd Cakes.

Among the Rich the Expence is ſtill greater, eſpecially if there has been a long Expectation of an Heir: They kill a great number of Hens, Ducks, *&c.*

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They make a great Feaſt, and ſpare nothing to give the moſt publick ſigns of rejoicing: But have they no Fears that the Prayers, which are made for the long Life of the new-born Infant, ſhould be rejected by the Gods to whom they are addreſs'd? * When a long Series of happy Days is deſired for the Child, would not it be proper to ſpare the Lives of ſo many Animals as are uſually ſlain? To obtain this Son there was an Abſtinence from eating any thing that had Life, and conſequently there ſhould be a Continuation of the ſame Practice to procure his Preſervation.

But how! you will ſay, when Relations and Friends come to congratulate the Birth of a Son, is it not allowable to give ſome Demonſtrations of Joy? Yes certainly; let there be a ſmall Treat of Fruit, Cakes, Wine and ſuch like things, but never go beyond that.

One of the principal Duties of a Son is to perpetuate his Family, and to leave Deſcendants after him: For want of a lawful Heir it is cuſtomary to adopt another Perſon's Child, whoſe Buſineſs it is to obey the Parents Orders as long as they live, to bury them after they are dead, and to pay them the uſual Honours.

But what is ſometimes the Conſequence of this; after this Child has been adopted they happen to have a Son of their own, and then the adopted Child loſes his Merit; he is with reſpect to the Family like a Wen on the Body, no longer look'd upon as the Support of the Houſe, but every thing that he does or ſays gives diſtaſte; the ſmalleſt Peccadillo which they find him guilty of is called by the moſt odious Names; they have forgot all that paſſed when he was introduced into the Family, and the Mediators and

* *The Philoſopher ſpeaks here according to the fooliſh Notions of the vulgar, which he elſewhere laughs at. Theſe Deities are* Cheou, *the Genius of long Life*; Lou, *the Genius of Dignities*; Fou, *the Genius of Riches.*

Friends that were employed in the Choice: If the preſent and the paſt are compared together, with reſpect to him, it will appear that Intereſt alone has brought about this Change; they cannot endure to think of their Poſſeſſions going into the hands of a Stranger.

But do they ever reflect that this lawful Heir, who came into the World ſo late, will be very young when the Father bends beneath a Load of Years, and who is no more than a flying Shadow, but will all of a ſudden paſs off the Stage? Hence will ariſe a thouſand Law-ſuits between the Adopted and the Real Son; in the midſt of theſe Differences the Riches, which have been left to an Orphan, will be ſpeedily conſumed, and the Deſign they had of leaving every thing to their own Son will be the Cauſe of the Deſtruction of all: Would it not be better to uſe more Good-nature with reſpect to him? and then he would become the Support and Prop of your own Son in his juvenile Years.

If you fear that the Adopted Son ſhould after your Death conſume all the Riches which you leave behind, make an equal Diviſion between them, and let them live ſeparate; this Conduct is agreeable to our Laws: If you neglect my Counſel, the Event will juſtify the Wiſdom thereof.

Of the five Duties of Social Life the moſt important, and that which ſtands in the higheſt Rank, is the Obedience and Reverence of a Son to his Parents: The Reaſon hereof is very natural; without my Parents I ſhould have had no Being; whatever I am is owing to them: Without ſpeaking of what a Mother undergoes during the time of her Pregnancy, and the Danger ſhe is expoſed to in bringing the Child into the World; what is the whole Buſineſs of her Life? Is it not the Care of her Child? She has no Joy but when it is pleaſed; when it cries, ſhe runs with all haſte to find out the Cauſe; if it is ſick, ſhe is full

of

of Anxiety; if it happens to be cold, ſhe takes care to warm it; if it is hungry, ſhe quickly ſupplies its Wants; if it deſires to walk, ſhe leads it by the Hand; if it be foul, ſhe cleans it, and is not diſguſted with the moſt diſagreeable things that have a tendency to make it eaſy. In ſhort nothing can equal the Care of a Mother, nor can there be greater Kindneſs done than that which is received from our Parents: A good Child ought to repay theſe Benefits in part, by rendring them all the Obedience and Service they are capable of.

When there is a deſign of educating Children well we cannot begin too ſoon, eſpecially when the Mind begins to open: If by chance any thing preſents itſelf which has Life or Motion, tho' it be but a contemptible Inſect, a Shrub, a Plant of little uſe, warn him not to do it any Injury; by which means you will cultivate and nouriſh in him the Sentiments of Goodneſs and Moderation, which he has received from Nature.

If there comes a Perſon of Diſtinction or advanced in Years, a Relation, a Friend to your own Houſe, inſtruct your Children to ſhew them Reſpect after their manner; and thus you will form them to Civility and Politeneſs, of which they have already the Seeds in their own Nature: Sometimes a dry Anſwer, when they ſpeak or laugh in a wrong Place, will ſerve to maintain their Modeſty and Integrity: If they are never ſo little quarrelſome or lovers of Diſcord, they ſhould he reproved with a great deal of Sternneſs and Severity, but without chaſtiſing them with Anger; ſo violent a Conduct will render their Tempers more moroſe, and make them more haſty and paſſionate.

It is my uſual Saying, that if a Father uſes his Son well the Son will behave reſpectfully to the Father; but if the Father is not ſuch as he ought to be the Son ſhould not, on that account, neglect his own Duty; he ſhould be like another *Chun*, whoſe Cries and Tears

Tears continually beſought Heaven to ſhower down Bleſſings on a Father, who ſeemed only to have given him Life in order to be his Tormentor.

Of the Reciprocal Duties of Brothers.

NEXT to our Parents nothing concerns us more nearly than our Brothers: When Brothers are young it is a pleaſure to behold the Tenderneſs they ſhew to each other; if the eldeſt is grown up, and the younger is ſtill a Child, he takes all manner of care of it, he takes it by the Hand, carries it in his Arms, and diſcovers his Fondneſs a thouſand different ways.

But when Brothers come to be ſettled in the World then Complaiſance for their Wives, whoſe Diſcourſe they too readily liſten to, Intereſt and Jealouſy produce Coldneſs, Suſpicions, Diſtruſt, and inſenſibly diſunite their Hearts. However when any Diſgrace ſeems to threaten one, or any other adverſe turn of Fortune, it then appears plain that other Relations, and the moſt intimate Friends, are not ſo much conſidered as the moſt indifferent Brother.

Nothing would be more laudable than to ſee Brothers live together, but this is not to be hoped for when they are once ſettled: Their Families, more or leſs numerous, the Love of Expence in one, and of Frugality in another, the different Acquaintance which they have contracted, produce oppoſite Inclinations which it is not poſſible to reconcile.

It is much more difficult for Siſters-in-law to agree together, eſpecially with reſpect to the Management of the Houſhold when it is in common: For this an Expedient may be found out; they may live in the ſame Habitation at the ſame time that their Expences are ſeparate: But, if to avoid all occaſion of Miſunderſtanding and Noiſe they cannot live under the ſame Roof, the eldeſt ought always to love the younger, and the younger to reſpect the elder; this Separation it ſelf ſhould ſerve to make the Bonds of the Blood,

by

by which they are united, much more ſtrong; otherwiſe, if any troubleſome Affair happens, the whole Family may be in danger of coming to Ruin.

It is an ancient Proverb, that when Brothers live together they ought to maintain themſelves, which is the way to lead a quiet Life; if no differences or diſputes happen to ariſe the Children will imitate their Example, which will contribute to tranſmit Unity and Concord to future Generations: This well deſerves our Attention; moſt commonly the Wives are the occaſion of the Separation of Families; wherefore their Husbands ſhould guard againſt the ſuſpicions and vain talk of their Wives, and then the Peace and Unity of Brothers will be conſtant and laſting.

The Agreement between Brothers and their Families is a ſource of Happineſs; the method of keeping it up is to be skilled in the Art of bearing and forbearing; of ſeeing things, and behaving as if they were not ſeen; of hearing much, and ſeeming not to have heard any thing at all; after this manner they will learn not to magnify trifles, and to avoid great uneaſineſs, nay often troubleſome quarrels.

The Sage *Yen tſe* ſaid very well that Brothers are, with reſpect to each other, like the Arms and the Feet, and that the Wife, with reference to the Husband, is like a Garment that he has purchaſed: The Philoſopher's meaning is that Brethren, born of the ſame Mother, are of the ſame ſubſtance, a Whole, which cannot be hurt in one part but the reſt will feel it: But what doth ſometimes really happen? Exceſs of Complaiſance in a Husband to his Wife produces Indifference, and afterwards Averſion for his own Brothers, which at length proceeds to a Separation.

However the views of Wives are generally limited; they are confined to the little cares of Houſewifry of which they are continually talking; this perſuades a Husband that his Wife has an affection for the Family, and is capable of taking the management upon her; he himſelf

himſelf enters inſenſibly into the views of his Wife, and imitates her too great Frugality: There needs nothing more after this than a trifling Intereſt to diſunite their Affection, and to deſtroy the Union that ought to reign among Brothers.

There is doubtleſs no Law which obliges a Father to leave his Son any Inheritance whatever: Nay, how many Fathers do we ſee who not only leave their Children nothing, but alſo heavy Debts to pay? It is therefore neceſſary for Children, that they may not be diſunited by Intereſt, to ſay to themſelves, ſuppoſe our Relations had not left us ſuch an Eſtate, ſuch a Houſe, or ſuch other Poſſeſſions, which is the occaſion of our Diſputes; let us therefore act as if they had not been left to us at all: This Reflexion alone is capable of preventing Differences; it is a trifling thing may they ſay, and we are at a very unneceſſary Expence; the moſt eſſential Point is to live together in the ſtricteſt Union.

A Wife, on the other hand, ought to look upon her Husbands Brothers as Bone of his Bone, and Fleſh of his Fleſh, that ſhe may have as much Eſteem and Conſideration for them as poſſible. When even there is juſt cauſe of Complaint, on account of an extraordinary Expence, it ſhould be under proper Reſtrictions, and in a moderate and decent manner: To ſhun giving trouble to thoſe who give it us, is the ſureſt means of cauſing them to enter into themſelves, and change their Diſpoſition.

Of the Duties of Husband and Wife.

WHEN a Marriage is going forward, the principal thing to be conſidered is the Harmony of the Diſpoſition and Temper of the intended Husband and Wife; for it is neceſſary that there ſhould be a Conformity in their Inclinations and Humour, and in ſhort they ſhould ſeem only to be made for each other: But this is but too often neglected; they generally

nerally have an Eye to the ſlighter Conveniences: Sometimes it is the Rank or Employment of the Perſon, or elſe an ancient Friendſhip between the two Families; ſometimes it is a mutual Intimacy, or the ſame Propenſity which the Fathers have for polite Learning or Philoſophy.

The Marriage-Contract being once concluded from one of theſe Motives, the two Families treat each other as Relations, and lend a mutual Aſſiſtance even before the Bride is taken home to her future Husband: The Union ſeems very ſtrict; but how long will it laſt after the Conſummation of the Nuptials? Her Relations, who bore her Company, are deſirous that the Entertainments and Plays which they partake of ſhould laſt a long while; they delay their returning home as much as ever they can; their long Stay and great Expence procure a Diſtaſte, which proceeds to Complaints againſt the Marriage-Brokers; they murmur at the ſmall Fortune and Nuptial-Preſents that were made.

When the Gueſts return home they repeat every occaſion of Uneaſineſs, and magnify them greatly; when a Viſit is made at any time afterwards, they ſeem to carry in their Boſoms a bundle of Thorns; they often paſs by the Houſe without ſo much as entring in, or if they do, they appear with an Air of Coldneſs and Indifferency, and will not condeſcend ſo much as to drink a Diſh of Tea.

The young Bride has the greateſt Cauſe of Complaint; ſhe often paſſes from a wealthy Family into one whoſe Circumſtances are narrow; all the trouble of managing houſhold Affairs falls upon her; however willing ſhe may be ſhe is not able to ſupport ſuch variety of Buſineſs; ſhe perceives her Husband's Affection begin to cool, but dares not complain of it; at the diſtance ſhe is from her Mother's Houſe, ſhe can neither ſee nor talk with her; in ſhort ſhe leads an uneaſy Life, giving her ſelf up to Sighs and Tears without

without any Allevation or Comfort; the more ſhe has been beloved in her own Family the harder her Condition is.

One great deſign of Marriage was to ſtrengthen Society among Mankind: Alliances are contracted to form the ſtricteſt Union; at preſent the pernicious Maxims, which are introduced, have entire reference to intereſted Views, which divide thoſe who formerly lived in a friendly manner: This Diſorder is almoſt univerſal, but it reigns moſt in the City of *Yang tcheou.*

I wiſh all thoſe who marry would ſeriouſly attend to the nature of ſo great a Tranſaction: A young Man ought principally to aim at finding, in a virtuous Companion, the Aſſiſtance which is neceſſary for the good Management of a Houſe: A Maid ought to propoſe to her ſelf the meeting with a firm Support in a prudent and faithful Husband: This is the Plan of a perfect Marriage, which will infallibly be followed by conjugal Fruitfulneſs.

A Husband ought not to confide too much in his Wife, with reſpect to the account ſhe gives of her Childrens Conduct; ſhe will always be inclined to conceal or diſſemble their bad Qualities; on the contrary if it be a Woman, whom he has eſpouſed for a ſecond Wife, he ought not to give credit too lightly, with relation to the Faults ſhe affirms the Children of the firſt Bed have been guilty of. There is a great deal of reaſon in the ſaying, that the principal care of a Husband is to render his Wife virtuous.

However prudent your Wife may ſeem, don't let her meddle with your Affairs that lie abroad; whatever Talents your Slaves and Servants may have, communicate nothing to them relating to your own Perſon and Wife: This is an Article that no married Perſon ought to be ignorant of.

As for thoſe who marry their Daughters into diſtant Countries, they cannot make uſe of too great Precautions: Perhaps you have ſeen a young Man by chance that hits your Fancy; you find he has ſome Merit, and immediately you perſuade your ſelf that you are going to make as happy a Marriage as that formerly was of *Tchu* and *Tchin*: You give him your Daughter; you ſuffer her to depart. Do you think her Heart has conſented to this Separation?

When ſhe ſhall come to her Husband's Houſe, can you hope that Peace and Unity will continue there long? When the Birth-day of her Relations or one of the annual rejoicing Days ſhall arrive, when the whole Family meet together at her Father's Houſe to paſs the Day in Mirth and Jollity, ſhe will be quite diſconſolate that ſhe cannot be in the ſame Company; being placed as ſhe is in another Climate, her Eyes cannot meet thoſe of her Mother; think then how great her Uneaſineſs muſt be?

If at the end of ſome Years ſhe is permitted to take a Journey to ſee her Friends, a Month is hardly expired but ſhe is ſent back without knowing how long it will be before ſhe will have this ſatisfaction a ſecond time: In this melancholy moment of Separation they wreſt her very Soul from her Body; on the Road ſhe turns her Head every moment towards the Place ſhe is quitting, and where ſhe has left her dear Relations; her Tenderneſs is renewed, and gives her an Uneaſineſs of Mind impoſſible to be expreſſed: Thus by too great a precipitation a Father procures his Daughter's Miſery.

If Riches are only the Ends of a Marriage, the grand Doctrine of Husband and Wife can no longer ſubſiſt; in like manner if at the Funeral Obſequies of Parents the chief deſign is to bring down Benedictions upon the Family, thenceforward the duties of a Son, with reſpect to his Father, are annihilated. When does a Wife happen to deſpiſe her Husband?

It

It is when ſhe is proud of having made her Husband's Fortune: What is it inclines a Son to keep the Body of his Father ſo long a time without Interment? It is often becauſe he is afraid to bury him in a Place that may prove unfortunate to himſelf: It is thus that Self-Intereſt deſtroys every Virtue.

However there are ſome who are careful enough in the choice of a Son-in-law, but are negligent in that of a Daughter-in-law: However one is more difficult than the other; for it is an eaſy matter to find out the Character of a Son-in-law, but that of a Maid is not ſo eaſy to be known, and yet it is a very important matter.

If he who deſires to marry off a young Perſon attends to nothing but what the Woman brings, or if he who would diſpoſe of his Daughter thinks of nothing but of the Preſents that will be made, either in Mony or Jewels; that is if he values nothing but Riches, and has no regard to Merit, it will be the occaſion of ruining the Family, and of dividing and diſuniting the neareſt Relations.

We ought not to ſuppoſe that a Woman well-born is a certain ſource of Happineſs; for we ſhould chiefly regard the Virtue of a future Spouſe, and prefer that to Birth and Riches: A Virgin who is prudent, vigilant, diligent, chaſte, obedient, who never contradicts her general Character, but is of an even Temper in good or bad Fortune, is a very conſiderable Acquiſition: When we meet with one of this Character we may boaſt in reality of poſſeſſing a great Treaſure.

Jealouſy is a great misfortune to a Family, when it takes poſſeſſion of a Woman's Mind, eſpecially if ſhe has no Children: Tho' a lawful Wife of this ſtamp perceives her Husband grow grey-headed with Sorrow for want of a Child, yet ſhe cannot bear to ſee him approach a Concubine or a Slave, and will take all methods to prevent it: If the Concubine or Slave becomes pregnant ſhe will not omit Potions, and

and other Methods to procure Abortion, and deſtroy the Fruit before it is born.

To prevent this Misfortune the Husband is often obliged to maintain his Concubine in a ſeparate Houſe: If ſhe brings forth a Son Jealouſy acts another part, ſhe makes a ſhow of counterfeit Joy, and uſes the moſt tender Expreſſions with deſign to prevail upon her Husband to bring her back; but her real Intention is to lay ſnares for her Deſtruction: If her Stratagem does not ſucceed ſhe gives her ſelf up entirely to Paſſion; ſhe cries, ſtorms, threatens to fire the Houſe, and to do all the dreadful things ſhe can think of: The poor Husband is ſo terrify'd that he immediately complies and ſends for the Mother and Child; ſoon after the jealous Wife has recourſe to the moſt notorious Calumnies to procure the ruin of the helpleſs Concubine; ſhe beats her, and follows her ſo long with Cruelties till ſhe at length forces her to run away.

As for the Infant you would imagine, by her Behaviour, that ſhe loved it moſt affectionately, at the ſame time that ſhe hates it at the bottom of her Heart, and perhaps is contriving how to diſpatch it ſecretly by Poiſon: If ſhe gains her Ends ſhe is ſatisfy'd, and is not at all concerned that ſhe has no Child to ſerve and comfort her in her old Age.

There is ſtill another kind of bad Women, and they are ſuch as their Husbands take for their ſecond Wives: They cannot bear that the firſt Wife ſhould enjoy a good Reputation, and their Rage carries them ſo far as to deſtroy the Children by the former Bed; and this ſhe does that the Spouſe, who was ſo greatly eſteem'd, may not be honoured according to the cuſtom of the Empire, but be buried in Oblivion: This is an Exceſs of Inhumanity whereof ſome Women are capable, and of which many Examples have been ſeen in the World.

Therefore, when a Perſon intends to take a Wife, he cannot examine too narrowly whether ſhe is of a jealous Diſpoſition or not, without which he is likely to be made very unhappy: If he is married, and has no Children, he ought to conſider well before he takes a Concubine, whether he can bear the Inconveniences which commonly follow thereupon: But he who has Children already, when he reflects upon the fatal Conſequences of Jealouſy ſo natural to Women, will act a wiſe part if he ſtifles his Inclinations, whether for a Concubine or a ſecond Wife, and vanquiſhes the Charms of Pleaſure with the love of Eaſe and domeſtick Tranquillity.

Wives are diſtinguiſhed into ſuperior and inferior, that is to ſay the lawful, and thoſe that are not ſo; but there is no ſuch Diſtinction among the Children; this is the grand Doctrine of the Empire: However the Children of the lawful Wife, and thoſe of the Concubines, are not altogether without Diſtinction according to common Cuſtom; this gives the true Wife a Rank of Superiority over the reſt: Formerly the Emperor and the Princes of the Empire took ſeven Wives, the Grandees and Mandarins had three, Undergraduates and the Vulgar but one lawful Wife; if they had more they were deemed to be Concubines. People do not fail, when they mention their Wives or Concubines, to aſſume a grave Air, to weigh their Words, and to ſpeak as Maſter of the Houſe, wherein every one takes the Place which properly belongs to him; intending to ſhew by this that they took a Concubine for no other purpoſe than to manage Houſhold-Affairs, and to be employed in the loweſt and moſt troubleſome Offices, to ſerve carefully the Father and Mother, and to love, nouriſh and bring up the Children.

But if this Concubine has contributed by her labour and care to enrich the Family, and if by her means you are more eſteemed and reſpected, is it not proper

proper that ſhe ſhould experience this happy Change of Fortune? And yet how many are there who act quite otherwiſe, who diſmiſs a Concubine, without any Formality, after ſhe has had Children, and done long and important Services? If you would believe them their main deſign in ſending her away is to give greater Advantage to the lawful Wife, and to do honour to the Marriage-Bonds: But do not they know that in great Families the Children and Grandchildren who attain Degrees and Offices are thoſe of the lawful Wife? They are more careful in puſhing their Fortune: However many of thoſe, who are born of Concubines, riſe likewiſe in the World, and obtain marks of Diſtinction and Nobility for their natural Mother; the Light and Splendor of her Sons reflect upon her, and their Elevation dignifies her.

There are certain Maſters of Families who value themſelves upon their Steddineſs and Reſolution, and yet are ſo weak as to give up a poor Concubine they have a value for to the diſcretion of their Wives: This is attended with great Inconveniences; the domeſtick Affairs ought not to be regulated, but according to the pleaſure of the Maſter of the Houſe; it is not at all decent that a Wife ſhould meddle with the Government, and ſpeak in a magiſterial manner.

We ſee, in the ancient Hiſtories, that when the Daughters of Kings were married to Perſons of an inferior Rank, they behaved in a meek and humble manner, without priding themſelves in their high Extraction; what better Examples can any Perſon follow? Is it the Conduct of the common ſort, or is it not much rather that of the Sages and Grandees that we ought to imitate? I would have young Maids place their Glory and Nobility in being mild and obedient; Parents cannot beſtow greater Tokens of their Tenderneſs upon them than in giving them an early tincture of Politeneſs and Virtue.

None of our ancient Books ſpeak in expreſs terms concerning Marriage; it was ſo late as the Dynaſty of *Tang*, that a Perſon called *Liu tſai* wrote upon the Subject: At preſent we meet with ſeveral who conſult the Stars, and imagine they can diſcover by them the Agreement or Diſagreement, the good or bad Fortune of thoſe who are about to marry: A weak Imagination! and is attended often with bad Conſequences; for theſe ſilly Obſervations often break off Marriages which are almoſt concluded, or are the occaſion of Trouble and Diſſenſion.

Another Error of our Days is this: To what purpoſe ſhould a young Man and Maid, will ſome ſay, wait till they are twenty Years old before they are married? This ſhews an Ignorance of the ancient Rites, which ſay that a Son ſhould be married at thirty, and a Daughter at twenty: Can one read theſe Maxims of our Sages in our moſt ancient Books, and yet follow new Notions?

Formerly, which is very obſervable, when a Perſon had caſt his Eyes upon a Son-in-law, the Daughter was permitted to have a glimpſe of him, for the firſt time, in the Dining-Room thro' a ſmall hole made in a Skreen placed before the Door of her inner Apartment; in this choice they did not look upon it as a principal point to examine the eight Letters of good Fortune to determine the good or bad Fate of Perſons who are going to enter into conjugal Ties; they examined if the Maid was virtuous, and if the Youth was a Man of Conduct; if the Age, Humour and Inclinations were ſuitable; and certainly this ought to be principally regarded: They may afterwards make choice of a Month and a fortunate Day, to accompliſh the Marriage after the uſual Form, wherein both Parties drink in the ſame Cup; and what occaſion is there to add to this vulgar and fantaſtick Cuſtoms ſubject to a thouſand Inconveniences?

When

When the Ceremony is ended it is the Cuſtom, in well-bred Families, for the young Bride to withdraw into her Apartment, and not to have any farther Concern with the reſt of the Family, with her Brothers-in-law, nor even with her Husband's Father; and yet there has been introduced, even almoſt in our Days, among the Vulgar a deteſtable Cuſtom, which I defy any one to find in our ancient Books, and which is only fit for Barbarians brought up and educated in a Deſart: They delay her withdrawing into the Apartment for three Days, and theſe are called the *Three Days of Freedom*; and during this time what Extravagancies do not they allow to be put in practice? The Wife is placed on the Nuptial-Bed; they flock round about her, and perform a hundred Monkey-Tricks; one takes off her Shoes in a jeſting manner, and hides them in her Sleeves; another liſts up the Veil which covers her Face; a third takes her Head between his Hands, ſmells her Hair, and cries, What an admirable Scent is here! Some counterfeit Madmen, and endeavour to raiſe a Laugh by Grimaces and indecent Buffooneries, at the ſame time drinking hearty Draughts; and this they call Merriment and Diverſion.

But who are theſe that act theſe fooliſh Farces? Why truly the near Relations, the Father-in-law and the Uncles, who, forgetting their Age and Rank, overleap the Bounds of Decency and Shame; they were young thoughtleſs Fellows who gave riſe to theſe Diſorders, and it belongs to wiſe Men, and Men of Letters, to ſtop the courſe of them in the Places where they reſide; by this they will gain a laſting Eſteem among the Sect of the Learned, whoſe Buſineſs it is to reform the Manners of the People.

When the Marriage-Rites are ſtrictly obſerved there is room to hope that the Match will be fortunate, and that the two Perſons, who are joined together, will be a Bleſſing to each other, and arrive at a good

old Age: Among married People the Diſcourſe often falls upon their Nobility and the Riches of their Family; it is not fit that a Husband ſhould make too curious an Inquiry into the Condition of the Relations and Anceſtors of his Wife, as whether they have born Offices, or lived in Obſcurity; theſe Inquiries generally cauſe Diſſenſion between the Wife and the Husband's Siſters.

Wives, tho' they are never ſo deſerving, when they perceive the meanneſs of their Extraction is known, imagine that they ſhall be reproach'd with it every moment, and treated with contempt: Hence ariſes a Diſtaſte for each other, anxious Cares and cruel Suſpicions prey upon the Heart, and oftentimes a ſecret Thirſt after Revenge: The Glow-worm borrows its Splendor from a heap of rotten Herbs, wherein it is generated; the moſt odoriferous Flowers derive their Beauty, and fine Smell, from the Dunghil; Light breaks forth from the Boſom of Darkneſs; the beſt Fountain-water is procured immediately from the Cleft of the Earth, from whence it ſprings and bubbles.

The principal State of Life in the World is that of Wedlock; from whence is derived the Relation of Father and Son, then that of Brethren; after which Men unite themſelves in the Bonds of Friendſhip; and when Societies have been form'd and are become numerous, they have riſen to the Relation of Prince and Subjects: Hence it is ſaid that the principal Care of a wiſe Man has Marriage for its Object; even the Union of Heaven and Earth itſelf is a perfect Model of conjugal Concord. Our Claſſical Books ſuppoſe the Regularity of this State, as the Foundation of good Order and Regularity in general.

The Perfection of a Marriage State requires the Husband to maintain a perfect Harmony with his Conſort, to treat her with Reſpect, but not with too great

great Familiarity; to take pleaſure and delight in her Society without too paſſionate a Fondneſs.

As for the Wife ſhe ſhould diſtinguiſh herſelf by a Sweetneſs of Temper mix'd with Gravity, and by a Reſpect full of Complaiſance, not degenerating into abject Flattery: Formerly when the Husband and Wife converſed together concerning any Affair, they ſat over-againſt each other, and ſhew'd the ſame Reſpect as if they were talking to a Viſitor: How charming was ſuch a Behaviour!

A Woman has three Duties to perform; ſhe is to manage the Houſhold-Affairs, to be diligent in ſerving her Husband's Parents, and to ſhew the ſame Reſpect to her Husband as to a Maſter: If ſhe acquits herſelf well in theſe Particulars ſhe is an accompliſh'd Wife.

The Character of a good Husband conſiſts in his Steadineſs to preſerve right Order in his Family: On this account he juſtly holds the Rank of Superiority which he poſſeſſes, being able to command himſelf in the uſe of lawful Pleaſures: Hence proceeds conjugal Harmony, which will be follow'd with all the other Advantages of Marriage.

If, according to the old laudable Cuſtom, the Father chooſes a Wife for his Son, and the Mother finds out a fit Match for her Daughter, this will be a Guarantee of the mutual Concord of the young Couple; and that which will contribute to it ſtill more, will be for the Bride to avoid carefully all Suſpicions, and not to liſten to malicious Whiſpers, otherwiſe Repentance will come too late.

As for Concubines there are many Maſters of Families, who know how to keep them under, but there are few have the Art to make them live undiſturbed in a Houſe, becauſe the firſt Wife is ſeldom Miſtreſs of ſolid Virtue: Women are generally addicted to unaccountable Jealouſies; for this reaſon, if you have

Children by a deſerving Woman, the beſt way will be to take no Concubine at all.

If a Husband is arrived at his fortieth Year without having any Children, he may then take a Concubine; for this is according to the Laws, which look upon a want of Poſterity as the greateſt Misfortune. If the Wife, through a jealous Tranſport, makes a Diſturbance and a Noiſe, and falls into a Rage at the very Name of a Concubine, the Husband muſt inform her Relations of his Intention, and if their Perſuaſions have no effect upon the Wife, and ſhe ſtill continues to oppoſe her Husband's Deſign, he ſhould then have recourſe to the Magiſtrate; and after a Citation to appear before his Tribunal let her be divorc'd according to the uſual Form; for, in ſhort, he is not oblig'd to be ſo complaiſant to his Wife as to render himſelf culpable, with reſpect to his Anceſtors, in not performing all in his Power to perpetuate the Family.

Of the Duty of Friends.

WHATEVER Harmony there may be among Friends, it is a difficult matter to keep it inviolable; a Word falling by chance from your Friend may give you a Diſtaſte, and offend your Delicacy: What will be beſt for you to do? Why, to diſſemble the matter, and overlook ſuch a Trifle: Take a great care not to make a harſh Reply, or to inform the firſt Perſon you meet with your Diſcontent: The Affection of your Friend will certainly grow cold, either from a diſagreeable Anſwer, or an indiſcreet Relation of the manner of your Complaint.

While Children are kept at home, and before they have any Acquaintance abroad, they know no body but their own Family; afterwards they meet with Companions at School, to whom they begin to be attach'd: When they have attain'd to a certain Age they

they marry, and have a neceſſary Communication with the Relations of the Wife, and nothing is more eaſy than to fall into their Manners and Cuſtoms: If theſe Relations are laborious People, diligent and frugal, a young Man profits by their Examples; and on the contrary if they are extravagant, luxurious and Lovers of Pleaſure, he will ſoon be addicted to theſe Irregularities.

When he is grown up to Man's Eſtate, and engages in Buſineſs, he then aſſociates himſelf with other Perſons, with whom he has any Concerns: He likewiſe gains Acquaintance with thoſe who are admitted together to the ſame Degree, or with Men of Letters who live in the ſame City: This Acquaintance is made inſenſibly, and without perceiving any great Change in his Behaviour or Manners; and if by this means Vice takes root in a young Heart, it will be difficult to pluck it up; for this reaſon Men ought to be very attentive to the Friendſhips they enter into, becauſe commonly they produce very great Changes with regard either to Virtue or Vice.

There is nothing ought to be avoided more than a perverſe Mind and a bad Heart; the leaſt Familiarity with People of this Stamp is very dangerous; manage every thing with them as if they were entire Strangers, by which means you will avoid many Differences, and prevent troubleſome Affairs in which you may be involved thro' their Malice.

Fly with equal Care an obſtinate Man, but without letting him perceive it, otherwiſe you will make him a dangerous Enemy; ſeek after the Company of a prudent Man, but take care to be open and free in your whole Behaviour, by which means he will be gained over, and be ready to do you ſervice.

When you made choice of a Friend you perceived in him a hundred good Qualities, but now you have been long acquainted you find in him a thouſand Faults: But is his Merit in reality leſs than it was at firſt?

firſt? No, the Friend is not changed, but your Heart is diſguſted, and your Mind does not judge in the uſual manner.

The following is an odd Practice not much unlike the former; while a Perſon is living, who is of our Acquaintance, we ſeldom mention any thing but their Faults, but when they are dead we talk of nothing but their Merit: Is it becauſe towards the end of their Lives their Deſert has, as it were, ſwallowed up all their Faults? Not at all, 'tis only their Death which has rendered us more compaſſionate; thoſe who treat their living Friends with the ſame Eſteem and Affection as when dead, will derive great Advantages from their Friendſhip.

It is of no uſe, or rather it is very inconvenient, to enter into Friendſhip with a great number of Perſons: Our ancient Sages have ſaid, Tho' you are acquainted with a Perſon very early, it will be no eaſy matter to gain a thorough Knowledge of each other: If you are fond of a Multitude, and are deſirous of a Crowd of Friends, how then can you poſſibly know much of them? The Teſtimonies likewiſe of Eſteem, Friendſhip and Zeal, which theſe ſort of Perſons beſtow on each other, have nothing of Solidity in them; all their Proteſtations are but from the Teeth outwards, for if you diſpleaſe them in never ſo trifling a matter they fall off, and are the readieſt to deſtroy you with their ſlanderous Tongues.

This ſhews you cannot be too careful in the choice of Friends: My Friend, who was in a poor and low Condition, finds himſelf all on a ſudden ſurrounded with Plenty, and in a ſplendid Station; I therefore ought to ſound the preſent Diſpoſition of his Heart; it is to be feared, if I treat him with my uſual Familiarity, he will give me but a cold Reception with a Deſign to keep me away; on the contrary if my Friend who was rich falls into Poverty after this change of Fortune, I ought to have as great Regard for

for him as ever, without which he may ſuſpect that I affect an Indifference with an Intention to break off all Commerce with him; I ought then to avoid the leaſt thing which may occaſion ſuch a Suſpicion.

A wiſe Man, who knows that Friendſhips are very liable to be broke off, never enters into any without a great deal of Reflexion: True Friendſhip once formed is ſimple, and free from conſtraint; it has no recourſe to vain Pretences, which are almoſt always deceitful: But if a Perſon is obliged to break off a Friendſhip it ought to be done, as it were, ſilently, and a Perſon ſhould withdraw inſenſibly, and without any noiſe; this is an excellent Precept of our Anceſtors: Friendſhip, ſay they, which is formed ſlowly, and without much Profeſſion, is generally laſting.

Of the Duties of Relations.

TO carry our Indifference to Relations ſo far as to diſown them, is the Effect of fooliſh Pride and wicked Ingratitude; to protect them when in Neceſſity, and to aſſiſt them in Misfortunes, is the Effect of ſuperior Virtue: If you ſuffer your Relations to take up with mean Offices, if they are reduced to be Servants or Slaves, the Shame will fall upon you; and beſides are not you faulty with reſpect to your Anceſtors, who are likewiſe theirs?

A poor Relation waits on me to communicate an Affair; I perceive by the Confuſion he is in that he would fain explain himſelf, but dares not, and that he cannot find fit Terms to diſcover his Mind; it is therefore my Place to enter into his Thoughts, and if poſſible to lead him on inſenſibly to make a Declaration of his Buſineſs; and if I am in a Condition to grant him the Aſſiſtance he expects, I ought to do it generouſly, and ſeaſon the Kindneſs with an obliging Behaviour.

When

When extreme Miſery obliges poor Relations to implore your Aſſiſtance, conſult your Heart and your Ability, and tho' it is inconvenient endeavour to lend them Aſſiſtance; do not ſay to them I lend you this or that, the Word Lend will put them in mind of their Obligation to repay it, and will make them uneaſy; but be particularly careful not to promiſe what you cannot perform.

The Nature of Mankind is ſuch, that it is not poſſible to avoid all Occaſions of Complaint and Diſcontent among Relations and Neighbours: How then ſhould we behave when theſe Seeds of Diviſion begin to ſhoot forth? Why, we muſt learn to bear and forbear, and call to mind, that if a Relation has his Failings, we ourſelves are not entirely free, and therefore we ſhould mutually overlook each others Faults: If one cannot paſs over the leaſt Uneaſineſs, but make a noiſe at it, and truſting to our Quality, Riches, or Learning, greatly reſent all the little Diſturbances that may happen, without yielding in any Caſe whatever, it will be a means of falling into Law-ſuits, and perpetuating Animoſities.

There are degrees of Kindred, and according to theſe degrees there are ſeveral Teſtimonies of Reſpect required, and yet how many are there who regard nothing but their own Fortune? If we happen to be in Company, when a Relation who is rich and powerful is the Subject of Converſation, we are proud of being related to him; My honourable Uncle, will ſome ſay, *&c.* on the contrary if a poor Relation is talked of, who is covered with Rags, he is mentioned with the greateſt Contempt; My raſcally Couſin, will they ſay, and ſuch like: They would ſeem to diſown a poor Relation, becauſe he is in Miſery; what an unworthy Practice is this!

It is not allowable, even to Perſons of the higheſt Rank, to neglect their Duty to their Relations, Friends, Neighbours, or Countrymen. Emperors and

and Princes do not diſpenſe with theſe Duties, and in this they reſemble Heaven which ſheds its Influence on the moſt contemptible Places: Should not we then follow the Example of our Maſters, and ſhould People in a low Condition think that they undervalue themſelves in giving Aſſiſtance to every one of the Family, without reſpect of Perſons?

Yet how many are there who build magnificent Temples to the Honour of Idols, or maintain at their own Houſes for their Pleaſure a Company of Actors and Actreſſes, and ſpare nothing to ſupport their Luxury, when at the ſame time they think much of a trifling Sum, when required, for a poor Relation in neceſſity? But why is this done? Do not they all proceed from the ſame Stock? Have not the Riches they are poſſeſs'd of been received from their common Anceſtors, and when theſe Anceſtors left their Poſſeſſions, could they ſuppoſe a ſmall part would be refuſed to ſuch of their Deſcendants who ſhould fall into Poverty? Could they imagine that any of their Heirs would be of ſo cruel a Diſpoſition as to ſuffer their Relations to periſh with Cold, Hunger and Miſery?

But let us conſider that the Wheel of Fortune inceſſantly turns round, and no one can promiſe himſelf a continuance of Happineſs: Theſe poor Relations, whom you at preſent deſpiſe, may not always be in want; may not they be raiſed in their turn to Offices and Dignities? Your Children or Grandchildren may poſſibly ſtand in need of their Aſſiſtance after your Death; but what Aſſiſtance can they expect from thoſe whoſe Treatment from you has been ſo very indifferent?

I have often obſerved, that in numerous Families the Rich and Poor aſſemble together once in a Year on ſome occaſions, but theſe happen very ſeldom; poor Relations will venture to make a Viſit when, for inſtance, any of the Family dies they go to the Houſe

Houſe which is in mourning very indifferently habited, their Garments being either too long or too ſhort; but as they have nothing to offer they ſtand at the Door overwhelmed with Confuſion, not knowing whether they may be permitted to enter, or whether they ſhould return to their own Houſes: At length they enter in, but in a trembling manner, and their Timorouſneſs increaſes when they are about to make their Compliments in the preſence of the Domeſticks, who receive them very coolly: At length the Maſter of the Houſe appears, but in a haughty and diſdainful manner, which ſerves only to keep theſe Wretches away from their Houſes; yet have not thoſe who proceed from the ſame Stock a ſort of Right to ſhare, in ſome ſenſe, the Happineſs which is enjoyed by one part of the Family?

Of the manner of governing the Houſe, and the Apartment proper to the Women.

NEVER give Admittance into your Houſes neither to Bonzeſſes, nor to a certain ſort of old Women, whoſe Buſineſs is to ſell Ornaments for the Head, Needles, Pendants, or Artificial Flowers, nor to ſuch who bring Medicines, or are Go-betweens in Marriage-Affairs, their principal Employment is to collect Stories from all the Families that they viſit to divert your Wives and Daughters; but this is not the greateſt Miſchief they do; what is moſt to be feared is their giving them a Reliſh for Galantry and Libertiniſm, and ſo cauſe them to run away, or be carried off: Theſe are publick Peſts, which every honeſt Family ought carefully to avoid.

The ſame thing may be ſaid of the Singing Women, who are ſometimes introduced into the inner Apartment, and are not at all leſs dangerous: As for Midwives it is impoſſible to be without them, but ſuch ſhould be made choice of whoſe Reputation is unblemiſh'd, yet let not theſe make a Cuſtom of coming to your Houſes. When

When one perceives that a Family riſes early in the Morning one may conclude the Houſe is well-governed, and that they are not addicted to make Debauches in the Night; and when this happens one may be certain that the Slaves and Domeſticks are neither Libertines or Knaves; on the contrary in thoſe Houſes where they begin to feaſt in the Evening, and keep their Beds till broad-day, one may conclude that the Family is diſorderly, and that they are upon the very Brink of Ruin.

Keep no young Servants at your Houſes, who are fond of Dreſs, who affect foppiſh Airs, and are anxious to pleaſe; for this gives a bad Notion of your Wiſdom: As for Women-Slaves, if their Perſons are agreeable, never ſuffer them to enter into your own Apartment; take care likewiſe not to hire Nurſes who are too handſome, for tho' you ſhould never ſee them, nor hear them ſpeak, yet you cannot avoid a thouſand injurious Suſpicions which will ariſe from hence.

Great Joy is generally followed with great Uneaſineſs; nothing but a moderate Fortune can be the Foundation of a laſting Tranquillity; nay, tho' you ſhould be reduced to downright Neceſſity, you need not be leſs happy.

The Buſineſs of a Maſter of a Family is to have an Eye to every thing, and then he may ſay to himſelf; if I am careful and vigilant, dares any, who belong to me, be idle and ſlothful? If I am frugal, who dares be extravagant? If I chiefly regard the common Good, who dares purſue their own private Intereſt? If I am open and ſincere, who dares play the Hypocrite? Not only the Servants and Slaves, but likewiſe the Children and Grandchildren, will imitate ſo excellent a Pattern. It is commonly ſaid that the Perfection of a Man's Heart is never to offend Heaven; the Perfection of his Behaviour, as it relates to Words and Actions, conſiſts in their being ſo prudent and well

well choſen, that his Children and Servants may imitate them.

There is no Perſon whatever but loves to live in Proſperity, Honour and Plenty, but there are few who underſtand the Duties of this Condition; they are deceived who think it an eaſy matter to obtain it, and preſerve themſelves in it: If it be Virtue, and an extenſive Capacity that raiſes us to it, a Series of good Actions ſhould preſerve us in it. In ſhort Knowledge and Prudence ſhould direct our Conduct; if theſe Talents are wanting our Riches and Honours will not laſt long; the wiſe Man only knows how to preſerve them by his Diligence.

Young Perſons of different Sexes ſhould not meet together, or ſit in the ſame Place, nor make uſe of the ſame Furniture, nor take things from each others Hands; a Siſter-in-law ought to have no Converſation with her Brother-in-law: If a Daughter who is married makes her Relations a Viſit, ſhe muſt not ſit at the ſame Table with her Brothers. Theſe Cuſtoms have been wiſely eſtabliſhed to make an entire Separation between Perſons of different Sexes; and a Head of a Family cannot be too ſtrict in ſeeing them obſerved.

The young Men of a Family ought not to chaſtiſe Domeſticks themſelves, nor yet the Slaves who have committed any Fault; nor ſhould the Wives or young Women puniſh their Maid-Servants, or the Concubines; when they deſerve Correction the Head of the Family ſhould be informed of it, who ſhould order a favourable Puniſhment, but not inflict it themſelves leſt they ſhould be tranſported with Anger.

If the Maſters are too rigid, Servants will obey them with leſs Affection; we ſhould compaſſionate the Weakneſs of theſe Wretches, for the young have little Skill, and the old little Strength: To govern them wiſely we ſhould join Gravity with Mildneſs, which is the means to gain their Love and Reſpect.

There

There is no Duty more important than that of inſtructing Youth; when a young Man begins his Studies do not give him long Precepts of the Method of living in the World, it is ſufficient to aid him inſenſibly by the reading of Books to gain this ſort of Knowledge; but eſpecially teach him Modeſty and Reſpect, and never be ſparing of your Reprimands and Corrections; by this means you will overcome his Spirit of Pride: Magnificence of Dreſs and luxurious Meals ought to be forbid very early; never ſuffer him to have the leaſt acquaintance with young Perſons of a bad Education, or inclinable to Debauchery: With ſuch a proper Care as this your Son will be naturally diſpoſed to every thing that is reaſonable and good.

Study gives a young Man a certain Air of Politeneſs and Agreeableneſs, which makes his Company deſireable: If you allow him to neglect his Studies, and to purſue his Pleaſures and Diverſions, what a poor Figure will he make in the Company of ingenious and polite Perſons? If they happen to look upon him a little earneſtly, he will imagine they reproach him for his Ignorance: If the Diſcourſe falls upon Learning, he will be ſeen to ſmile affectedly, making a pretence of comprehending their Diſcourſe, but at the bottom will be as if he ſat upon Needles.

You ſhall ſee Parents who keep their Children ſo conſtantly to their Books, that they neither ſuffer them to ſee nor hear what paſſes in the World: Whence it happens that they are as ſimple as the young Man, who chancing to be in a publick Street, and ſeeing a Hog, cry'd out, Of what an enormous ſize this Rat is! This Example ſhews that a Perſon may be a very Fool with a great deal of Learning.

When the Mind of a Child opens more and more, and you have taken care to exerciſe his Memory in cauſing him to learn the uſual Books by heart, inſtruct him gradually in the different Duties of ſocial

Life; and the better to inſtil your Leſſons into his Mind make uſe of familiar Compariſons, or let them be compriſed in Verſe.

If the Women ſeldom meet together there will be leſs Slander, and greater Unity among Relations: It is ſaid in the Book of Rites, That what is talked of in the Women's Apartments ought not to be repeated out of them, and likewiſe that they ought not to liſten to any thing which is diſcourſed of out of their Apartment.

We cannot ſufficiently admire the Delicacy of our Sages, and the Precautions they have taken to hinder the leaſt Communication between Perſons of different Sexes.

However, in this Age, Women and Maids are ſeen to go freely to the Pagods, and there burn Perfumes; to go into covered Barks, and take their Pleaſure on the Water; their Husbands know of it, how then come they to allow it? There are others who are ſeen to look through a Lattice at the Plays which are acted in a neighbouring Hall, where the Company is regaled; they leave theſe Lattices pretty open that the Gueſts may have a glimpſe of their Perſons; there are even ſome who find out a way to ſhew their little Shoes, and to examine thro' the holes of the Skreen the Air and Manners of the Company; they are heard to talk to each other, and fall into Fits of Laughter; the Eyes of the Players penetrate the Lattice, and the Hearts of the Gueſts likewiſe fly thither: But that which is ſtill more intolerable is that theſe Plays, which ought to repreſent a worthy Action of a faithful Subject, or an obedient Son, or a Pattern of Chaſtity and Juſtice, are ſometimes mingled with amorous Intrigues and criminal Commerce; can any thing be more dangerous to the female Sex? and are not the Conſequences hereof greatly to be feared?

The Education of young Girls ought to be quite different from that of Boys; the latter ſhould be inſtructed

ſtructed in modern and ancient Books, to render themſelves capable of attaining the Degrees and Dignities; but as for Perſons of the female Sex, the Leſſons beſtowed on them ſhould relate to Vigilance, Frugality, Unity, Obedience and Labour; this ought to be the Sum total of their Knowledge; you cannot make a finer Encomium on the Virtue of a Woman, than to ſay ſhe is not learned.

There are a ſort of Women who run from Houſe to Houſe beating a little Drum till ſomebody ſtops them; ſometimes they ſing Verſes, ſometimes relate a Story, which they accompany with Actions and Geſtures proper to divert; their Stile is plain and popular, and they require nothing but a few Farthings for their pains: The Women and young Girls are infinitely pleaſed with hearing theſe Songſters; ſometimes different Families ſhall aſſemble in the ſame Houſe where they are invited; at firſt they ſuffer them to ſing in the outward Court next to the Hall, then they bring them in; the Scene begins by Repetitions teaching nothing but Virtue; from this they inſenſibly proceed to Gallantry; they relate the Miſfortunes of two Perſons who love each other paſſionately, without an opportunity of expreſſing it; they liſten to what they ſay; their Hearts are affected with Tenderneſs; they ſigh, and even ſometimes weep: But what is at length the Event of all this? Secret Liberties and criminal Pleaſures: What fatal Impreſſions does this ſcandalous Amuſement make upon young Minds? How can they be reconciled to the Precepts, which our ancient Sages have left concerning the Management of the female Sex? They would have them hear nothing in the leaſt offenſive to Modeſty, nor have any Object that is ever ſo little obſcene be preſented to their Eyes: This requires the entire Vigilance of a Maſter of a Family.

When a Boy is twelve Years old his Entrance into the inner Apartment ought to be forbidden; in like

manner a young Girl of the ſame Age ought not to have the Liberty of coming out of her Apartment; let it not be ſaid that theſe are Infants, and that there is nothing to fear. Old Women-Servants are ſeldom diſtruſted; they paſs and repaſs where they pleaſe, and yet by their means ſecret Words are carried into the inmoſt part of the Houſe, and what Diſorders do not frequently ariſe from hence?

When in the Ladies Apartment you do not hear the ſinging of pieces taken out of Plays, nor the Tone of the Comedians counterfeited, it is a ſign of Regularity and Virtue: If while the Husband is retired with his Wife, there are no Fits of Laughter heard, it is a ſign they are reſpectfully treated: The Servants ought not to be permitted to go backward and forward in the Houſe, while it is Night, without a Candle. This Precaution is neceſſary, and prevents great Inconveniences; the Maſter and Miſtreſs are equally concerned to ſee this Cuſtom obſerved.

Of the Skill of the Chineſe *in the Art of* MEDICINE.

IT cannot be ſaid that the Art of Medicine has been neglected by the *Chineſe*; they have a great number of ancient Authors who treat of it, and they have applied themſelves to it from the Eſtabliſhment of the Empire.

But as they have but little Skill in natural Philoſophy, and are not at all verſed in Anatomy, they never knew the Uſes of the Parts of the Human Body, nor conſequently the Cauſes of Diſtempers, their whole Knowledge entirely depending upon a doubtful Syſtem of the Structure of the Human Body; it is therefore not at all ſurpriſing that they have not made the ſame Progreſs in this Science as our Phyſicians in *Europe*.

How-

However the Study of Medicine has always been greatly eſteemed by this Nation, not only becauſe it is uſeful for the Preſervation of Life and the Recovery of Health, but becauſe they are perſuaded that there is a cloſe Connexion between it and the Motions of the Heavens: There were formerly Imperial Academies for the Improvement of Medicine, but the Phyſicians, who are now in greateſt eſteem, are thoſe who have received their Knowledge from their Anceſtors in the ſame Line.

The *Chineſe* lay down two natural Principles of Life, vital Heat and radical Moiſture, of which the Spirits and the Blood are the Vehicles: They give the Name of *Yang* to the vital Heat, and that of *Yn* to the radical Moiſture; and as theſe two Names joined make what we call Man, which has the Name of *Gin* in their Language, it is alſo of the Strokes or Figures of theſe two Words, joined together, that they form the Character or Figure of the Name of Man; and they ſay, in a ſymbolical manner, that as the Diviſion and Separation of theſe Strokes divide the Figure or Name of Man, ſo the Diviſion of theſe two Principles likewiſe deſtroys the Life of Man.

The two Principles of Life, according to them, are lodged in all the principal Parts of the Body, in all the Members and Inteſtines to convey Life and Strength.

They make three Diviſions of the Body, one is into the right and left Parts; each of theſe Parts have an Eye, an Arm, Hand, Shoulder, Leg and Foot: The ſecond Diviſion is into three Parts, as the high, the middle, and the loweſt Part: The high takes in the Head and the Parts as far as the Breaſt; the middle reaches from the Breaſt to the Navel; and the laſt from the Navel to the bottom of the Feet.

To theſe two Diſtinctions they add a third, which divides the Body into Members and Inteſtines.

The ſix principal Members, wherein the radical Moiſture is lodged, are three on the left ſide, *viz.* the Heart, Liver and one of the Kidneys; three on the right, the Lungs, Spleen *, and the other Kidney, which they call the Gate of Life.

The Inteſtines or Entrails, in which they place the vital Heat, are likewiſe ſix in number; three on the left, the ſmall Guts, the Gall-bladder, and the Ureters; three on the right, the great Guts, the Stomach, and the third part of the Body.

They likewiſe acknowledge certain mutual Relations between the Members and the Inteſtines: Thus on the left ſide they pretend that the ſmall Guts have great reference to the Heart, the Gall-bladder to the Liver, and the Ureters to the Kidneys; on the right ſide the great Guts with the Lungs, the Stomach with the Spleen, and the third part of the Body with the Gate of Life, or the right Kidney.

Theſe are the Parts of the Body which, according to them, are the natural Seats of vital Heat and radical Moiſture; and it is from theſe Places that they paſs into other parts of the Body by means of the Spirits and Blood, of which it ſeems they have known the Circulation ever ſince about four hundred Years after the Deluge.

They likewiſe ſuppoſe that the Body is, on account of the Nerves, Muſcles, Veins and Arteries, a kind of a Lute or muſical Inſtrument, whoſe Parts render diverſe Sounds, or rather of a certain kind of Temperament proper to themſelves by reaſon of their Figure, Situation and various Uſes; and it is by this means that the different Pulſes, which are like the various Sounds, and diverſe Touches of theſe Inſtruments, are Marks whereby infallibly to judge of their Diſpoſition; in the ſame manner that a String more or leſs

* *This ſeems to be a Miſtake of* P. du Halde, *for the Spleen lies on the left ſide, and the Liver on the right.*

ſtretched,

ſtretched, touched in one Place or in another, in a manner more ſtrong or more gentle, gives different Sounds, and ſhews if it is too looſe or too much ſtretched.

After they have eſtabliſhed theſe twelve Sources of Life in the Body of Man, they have ſearched after outward Tokens in the Body, that may diſcover the inward Diſpoſition of theſe twelve Parts, and they think they have found them in the Head, which is the Seat of all the Senſes that perform the animal Operations; and they ſuppoſing neceſſary Relations between theſe Senſes, and the Sources of Life, aſſert that there is an Agreement between the Tongue and the Heart, the Noſtrils and the Lungs, the Mouth and the Spleen, the Ears and the Kidneys, as alſo the Eyes and the Liver; and they think that from the Colour of the Viſage, Eyes, Noſtrils and Ears, from the Sound of the Voice, and the Diſpoſition of the Tongue, they can make certain Conjectures of the Temperature of the Body concerning the Life or Death of a ſick Perſon.

I have already ſaid that they make the Heart, the Liver, the Spleen, the Lungs and the Kidneys the Seat of radical Moiſture, and the ſix Inteſtines the Seat of the vital Heat; but it is neceſſary to explain the manner in which they think this radical Moiſture and this vital Heat are communicated to other Parts of the Body: They pretend there are twelve Ways, or twelve Canals by which they are conveyed.

They ſay there is a Canal by which the radical Moiſture paſſes from the Heart to the Hands, and they call it *Chao chun yn king:* 'Tis by ſuch like Paſſages that the Viſcera, which are united to the Heart, convey the vital Heat, and theſe Canals are called *Cheu tai yang king:* Theſe two Origins join'd make one of the Sources of Life.

The Liver ſends the radical Moiſture to the Feet, and the Canal which it paſſes is called *So kiue yn king*;

and it is the Gall-bladder that conveys the vital Heat to it by a Paſſage which is called *So chiao yang king*.

The Kidneys likewiſe ſend the radical Moiſture through another Paſſage, as alſo the Ureters the vital Heat: Theſe Canals preſerve the Communication of Life with the left Side of the Body.

On the Right Side the Lungs convey the radical Moiſture by a Canal called *Cheu tai yn king*, and the great Guts the vital Heat by the Paſſage *Cheng yang ming king*: From the Spleen the radical Moiſture goes to the Feet, and the vital Heat from the Stomach, the one by *So yang ming king*, and the other by *So tai yn king*.

From the Gate of Life the radical Moiſture goes to the Hands, by *Cheu kiue yn king*; and the vital Heat of the third part of the Body to the Feet, by *Cheu chao yang king*.

It is thus, according to the *Chineſe* Doctrine, that Life and Vigour are diſtributed throughout the Body, and a Man cannot have the Reputation of a learned Phyſician among them, without being well acquainted with theſe ſix Sources of Life, which proceed from theſe twelve Origins, and alſo the Paſſages and Canals by which they are conveyed, and the Alterations that may happen to them.

After this Knowledge of the Conſtruction of a Human Body, which is according to the ancient Anatomy of the *Chineſe*, and is, as plainly appears, not very exact, they then proceed to the Knowledge of the exterior Bodies, which may produce Changes in the Body of Man.

Theſe Bodies, according to them, are the Elements, which are five in number, the Earth, Metals, Water, Air and Fire: 'Tis of all theſe Elements that a Human Body is compoſed, and diſpoſed in ſuch a manner, that there are Parts wherein one Element reigns more than the reſt.

Thus

Thus Fire reigns in the Heart, and the chief Viſcera, which lie near it; and the South is the Part of Heaven which has the principal Reference to theſe Parts, beauſe Heat is chiefly ſituated there, and it is in Summer that they obſerve the Affections of the Heart.

The Liver is referred to the Element of Air, as likewiſe the Gall-bladder, and both have a relation to the Eaſt, which is the Place from whence Winds and Vegetation proceed; and it is in the Spring that the Diſpoſition of both theſe Parts ought to be obſerved.

The Kidneys and Ureters belong to the Water, and are referred to the North, whence Winter is the propereſt time to obſerve their Indications.

The Metals are ſaid to preſide over the Lungs and great Inteſtines, as well as the Weſt and the Autumn, which is the time of their Indications.

In ſhort the Spleen and Stomach are of the nature of the Earth, and they are referred to the middle of the Heavens, between the four Cardinal Points, and the third Month of every Seaſon is the time of their particular Indications.

The Gate of Life and the third Part of the Body are ſubject to Fire and Water, and receive the Impreſſions of the Heart and Kidneys, which they communicate to the other Parts.

They reaſon, much in the ſame manner as we do, concerning the Agreement and Diſagreement of theſe Elements with the Body of Man, from whence Alterations and Diſeaſes ariſe.

'Tis by the Difference of the Pulſe that they pretend to diſcover infallibly all the Diſpoſitions of each of theſe Parts; their Principles are as follow.

It is Motion, ſay they, that makes the Pulſe, and this Motion is cauſed by the Flux and Reflux of the Spirits, which are carried to all Parts of the Body by the twelve Paſſages before mentioned.

Every

Every thing that gives Motion, add they, thruſts forwards ſome moveable Body, and every thing that is moved either gives place eaſily, or makes reſiſtance; thus as the Blood and Spirits are in a continual Motion, ſtrike againſt, and preſs the Veſſels in which they are conveyed, there muſt neceſſarily ariſe a Beating of the Pulſe.

It is the Knowledge and perfect Comprehenſion of theſe Beatings and Percuſſions, which diſcover the Diſpoſition of the Body, and the Affections which they receive from the Elements: 'Tis by theſe Beatings that one may know the Nature of the Blood and Spirits, as likewiſe what Defects and Exceſſes may be found therein, and it is the part of skilful Phyſicians to regulate and reduce them to their firſt Temperament.

In every Motion there are two things to be obſerved; the Place where it is made, and its Duration; this obliges the *Chineſe* Phyſicians to take notice of the Places of the Body where the Pulſe may be examined, and the Time of its Beating.

The Uſe of Blood-letting is very uncommon among them, tho it cannot be denied that they are acquainted with it; it is from the Phyſicians of *Macao* that the uſe of Gliſters has been propagated; they do not diſlike this Remedy, but becauſe the Knowledge of it came from *Europe*, they call it the Remedy of *Barbarians:* Their whole Science conſiſts in the knowledge of the Pulſe, and the Uſe of Simples, of which they have great variety, and which, according to them, have ſpecifick Virtues to cure diverſe Diſtempers.

They pretend to know, by the Beating of the Pulſe only, what is the Cauſe of the Diſeaſe, and in what Part of the Body it reſides: In ſhort all the skilful Phyſicians diſcover or predict pretty exactly all the Symptoms of a Diſeaſe, and it is chiefly this that has rendered the *Chineſe* Phyſicians ſo famous in the World.

When

When they are called to a ſick Perſon they lay his Arm upon a Pillow, then place their four Fingers along the Artery, ſometimes gently and ſometimes hard; they take ſome time to examine the Beating, and diſtinguiſh the Differences how imperceptible ſoever, and according to the Motion more or leſs quick, full or ſlender, uniform or irregular, which they obſerve with the greateſt Attention, they diſcover the Cauſe of the Diſeaſe, inſomuch that without asking the Patient they tell him in what Part of the Body the Pain lies, whether the Head, Stomach or Belly; or whether it be the Liver or Spleen, which is affected; they likewiſe foretel when his Head ſhall be eaſier, when he ſhall recover his Stomach, and when the Diſtemper will leave him.

I ſpeak of skilful Phyſicians, and not of a ſort of People who profeſs the Art meerly to get a Livelihood, without either Study or Experience: But it is certain, and there is no room to doubt of all the Teſtimonies we have, that the *Chineſe* Phyſicians have acquired a Knowledge in this Matter, which is very extraordinary and ſurpriſing.

Among many Examples that I could bring I ſhall relate but one: A Miſſionary fell dangerouſly ill in the Priſon of *Nan king*; the Chriſtians, who perceived they were like to loſe their Paſtor, prevailed upon a famous Phyſician to make him a Viſit; He came to the Priſon, and after he had conſidered the Patient, and felt his Pulſe with the uſual Ceremonies, he inſtantly made up three Medicines, which he ordered him to take, one in the Morning, the other at one in the Afternoon, and the third in the Evening.

The Patient found himſelf worſe the following Night, loſt his Speech, and they believed him to be dead, but early the next Morning there was ſo great a Change that the Phyſician, having felt his Pulſe, aſſured him that he was cured, and that he need do nothing more than obſerve a certain Regimen till his Health

Health was entirely re-eſtabliſhed; and in effect his Health was entirely recovered by this Method: There are Phyſicians who when they viſit ſick Perſons, bring in their Chair, or by a Servant who follows them, a Cheſt with various Drawers, which are ſeparated into forty ſmall Compartments well furniſhed with Roots and Simples, which are adminiſtred according to the Nature of the Diſtemper; and they are either ſudorifick, or ſerve to purify the Blood and Humours, to ſtrengthen the Stomach, to diſpel Vapours, and to ſtop Fluxes, or elſe are gently purgative.

There are others who carry no Cheſt, but give a Preſcription, and leave the ſick Perſons at liberty to take them of him, or buy them of the Druggiſts, which are to be met with in almoſt every City, and who have great Shops furniſhed with excellent Medicines; ſome think it beneath them to diſpenſe Medicines, and theſe commonly require more for their Viſits than others.

There are alſo a ſort of Quacks, who collect a great number of Receipts, and who after having examined the Diſtemper pretend to make a Cure, and agree for a Price, which is not to be paid unleſs the Patient is cured.

But that which makes the Fortune of many Phyſicians is to cure Mandarins of Diſtinction, or other rich Perſons; for, beſides what they receive every Viſit, they have other very conſiderable Gratifications.

The *Chineſe* Phyſicians, after having made uſe of the ſimple Decoctions, and reſtored Health, depend very much upon their Cordials to extirpate the Diſeaſe even to the Root; they have theſe of all ſorts, which are generally compoſed of Herbs, Leaves, Roots, Fruit and dried Seeds.

They have variety of Simples, which are ſold in every City of the Empire; one Province borrows from

from another what it has not it ſelf, and there are Fairs where nothing elſe but Medicines are ſold, and Shops filled with nothing but Simples.

The *Chineſe* Phyſicians allow Water to their Patients, but order it to be boiled: As for other Food it is generally forbid; and if the ſick Perſon is exceeding hungry they allow him to take but ſome ſmall matter; the Reaſon that they give is, that the Body being indiſpoſed the Stomach is not fit to perform its Functions, and that the Digeſtion made in this Condition is always pernicious.

The Fee required for theſe Viſits, and for their Medicines, is very moderate: After the firſt Viſit they never go back to the Patient unleſs they are ſent for, which allows them liberty to chooſe another Phyſician, which happens very often, when they are not pleaſed with the Medicines given by the former.

As the moſt ſingular part of the *Chineſe* Medicine is the Ingenuity of the Phyſicians in judging of Diſtempers by the Beating of the Pulſe, and in knowing the Nature of the Simples, of which they compoſe their Remedies, it will be doubtleſs very agreeable to learn of the *Chineſe* themſelves in what the Secret of the Pulſe conſiſts, and what Uſe they make of their Simples.

This will appear firſt by a Treatiſe on the Pulſe made by an ancient *Chineſe* Author; in the ſecond place by an Extract that I ſhall give of the *Chineſe* Herbal; in the third place by divers Receipts employed by the Phyſicians for different Diſtempers.

All the *Chineſe* acknowledge the Author of this Treatiſe of the Pulſe to be *Ouang chou ho*, who lived under the Dynaſty of *Tſin*, that is ſeveral hundred Years before the Chriſtian Æra: *P. Hervieu*, an ancient *Chineſe* Miſſionary, who has taken the pains to tranſlate it, thinks it rather to be a Collection than a Treatiſe made by one and the ſame Author.

However

However it is certain that this is the beſt and moſt ancient thing of the kind in all *China*: There are ſeveral Omiſſions of ſome parts of the Text, becauſe they contain nothing but what is expreſſed elſewhere more plainly, or becauſe they would require long Comments to make them intelligible without any Advantage.

The SECRET *of the* PULSE:

PART I.

Tranſlated from the *CHINESE.*

The TEXT.

TO underſtand Diſeaſes, and to judge whether they are mortal or not, the beſt way is to examine the Pulſe.

In Diſeaſes of the Heart it is neceſſary to conſult the Pulſe of the left Wriſt.

In Diſtempers of the Liver the left Hand muſt likewiſe be taken; but it muſt be examined preciſely at the joining of the Wriſt with the Bone of the Cubit.

In Diſtempers of the Kidneys the Pulſe muſt be examined a little higher than the Joint towards the End of the Cubit; the right Hand for the right Kidney, and the left Hand for the left Kidney.

COMMENTARY.

The right Kidney is otherwiſe called *Ming men*, the Gate of Life.

REMARK.

The *Chineſe* Phyſicians commonly ſuppoſe, and often ſay that the right Kidney is the ſeminal Reſervoir, and this is the Reaſon of its being called the Gate of

of Life: I have read one who explains the Origin of this Name in another manner, and pretends that it is chiefly the right Kidney which changes the Blood into the ſeminal Liquor.

The TEXT.

Nothing is more eaſy than the Diſtinction of the different Places, wherein the Pulſe is to be felt in the Diſtempers of theſe five different noble Parts: But the Examination of the Pulſe is, notwithſtanding this, in ſome Places very difficult: The continual Motion of the Circulation, wherein the Captain and his Train are continually Night and Day, is in reality determined to a certain number of Circulations; but yet there are in the Pulſe a thouſand Differences, according to the Difference of Sex, Age, Stature and Seaſons.

COMMENTARY.

The Captain is the Blood [*Hiué*] his Train are the Spirits, [*Ki*] the Blood runs within the Veſſels, and the Spirits without; they are in a perpetual Motion of Circulation, and ought to make in the ſpace of a Night and Day fifty Rounds: This is the determinate Number ſpoken of in the Text.

REMARK.

In the time while the Perſon is breathing, that is in the ſpace of an Expiration and Inſpiration, the Pulſe commonly beats four times, and the Blood and Spirits move forwards ſix Inches: As in twelve *Chineſe* Hours, which contain a Day and a Night, they reckon thirteen thouſand five hundred Reſpirations, it muſt move in one Day eight hundred and ten *Tchang*, a Meaſure containing ten *Tché* or Foot of ten Inches each: Then the longeſt Road of the Blood and Spirits in a Human Body is but ſixteen *Tchang*, two Foot; and conſequently the Blood muſt make fifty Circulations in one Day and Night: This is taken from a

Chineſe

Chineſe Book, but not from this that is now tranſlated.

Tho' it is tranſlated the continual Motion of Circulation, there is no Aſſiſtance given to the Expreſſion, for the *Chineſe* Words mean the ſame thing; whence it ſeems natural to conclude, that the Circulation of the Blood diſcovered ſo lately in *Europe* has been known by the *Chineſe* at leaſt two thouſand Years: However I am very far from venturing to warrant this Concluſion; I do not find that the *Chineſe* Phyſicians diſtinguiſh exactly between Arteries and Veins, nor the Road that the Blood takes in flowing from and returning to the Heart.

Some of the Learned, among the *Europeans*, in tranſlating their Dictionaries have found Words that ſignify, according to them, Arteries, Veins, and Nerves: But tho' I have read the *Chineſe* Books of Phyſick, and endeavoured to inform myſelf from living Authorities, I do not find that theſe Words contain exactly the ſame Ideas that we have at this Day; and it may be ſaid that if *China* formerly had ſuch a Knowledge, as certain Expreſſions incline one to think, they have been loſt for ſome time.

In tranſlating the *Chineſe* Commentary I have put *Its Train are the Spirits*; I thought that of the various Senſes of the Character *Ki* none was more agreeable to this Place: However it is proper to inform the Reader, that this Character may likewiſe ſignify Air, Vapour, Humour, *&c.*

The TEXT.

Every Seaſon of the Year has its proper Pulſe.

In the firſt and ſecond Moon, the Seaſon when Wood is predominant, the Pulſe of the Liver which anſwers to Wood is *Hien*, that is a long tremulous Motion, not unlike that of the Strings of the Inſtrument called *Tçeng*.

In

In the fourth and fifth Moon the Pulſe of the Heart, which anſwers to Fire, is as it were overflowing, *Hong*.

As for the Stomach, which anſwers to the Earth, its Pulſe at the end of every Seaſon, that is the third, ſixth, ninth, and twelfth Moon, ought to have a moderate Slowneſs, *Ouan*. In the ſeventh and eighth Moon, which is the Reign of Metal, the Pulſe of the Lungs, which anſwers to it, is ſlender, *Sië*; ſuperficial, *Feou*; ſhort, *Toan*; and ſharp, *Sæ*.

In the tenth and eleventh Moon is the Reign of Water, to which the Pulſe of the Kidneys anſwers, and is deep, *Tchin*; and ſlender, *Sië*.

COMMENTARY.

That is, if the Pulſe of the Heart is deep and ſlender, *Tchin* and *Sië*; that of the Liver ſhort and ſharp, *Toan* and *Sæ*; that of the Kidneys ſlow, *Ouan*; that of the Lungs overflowing, *Hong*; and that of the Stomach long and trembling, *Tchang* and *Hien*.

The TEXT.

If the Alteration is ſuch as an Infant may undergo from his Mother, the Diſtemper is not great.

COMMENTARY.

For inſtance if the Pulſe of the Heart is ſlow, *Ouan*; that of the Stomach full and overflowing, *Hong*; that of the Lungs deep, *Tchin*.

The TEXT.

But if the Mother loads the Infant, the Diſtemper will be long.

COMMENTARY.

For inſtance if the Kidneys communicate their Diſorders to the Liver, or the Liver communicates its Diſtemperature to the Heart.

REMARK.

The Commentator does not ſeem to expreſs himſelf very exactly, but he is tranſlated literally.

The TEXT.

In ſhort if the Husband and Wife do not keep themſelves in order, there are Rules to judge if the Diſeaſe is mortal or not.

COMMENTARY.

For example, if the Heart has the Pulſe of the Lungs, it is the Husband that has the Pulſe of the Wife.

The TEXT.

In the Spring-Seaſon to have the Pulſe of the Lungs is mortal; for the Pulſe of the Heart is ſet aſide, and the Heart is the Son of the Liver, which has the Kidneys for its Mother, and the Stomach for its Wife.

COMMENTARY.

Wood, Fire, Earth, Metal, Water; this is the Order of the Generation of the five Elements: Earth, Wood, Water, Fire, Metal; in this Order they deſtroy each other: Of the five *Tſang*, or noble Parts abovementioned, the Lungs anſwer to Metal: Metal deſtroys Wood. Thus in the Spring, which anſwers to Wood, to have the Pulſe of the Lungs is mortal.

The TEXT.

In the Spring to have the Pulſe of the Stomach, in the Winter the Pulſe of the Heart, in Summer that of the Lungs, in Autumn that of the Liver, are all very bad.

Thus

Thus you have what relates to the different Pulſes proper to the different Seaſons, with regard to the Order of the Generation, or the Oppoſition of the five Elements.

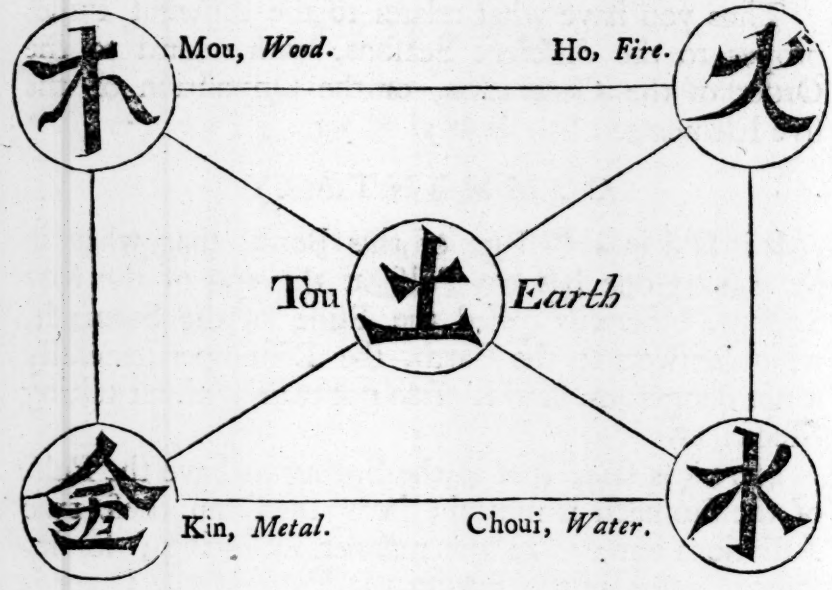
COMMENTARY.

It is ſaid in a Paſſage of this Book, that when in the Spring one has the Pulſe at the end of the four Seaſons, otherwiſe called the Pulſe of the Stomach, which anſwers to the Earth, the Diſtemper generally is not dangerous, and is often got over without taking Medicines.

Here it is ſaid, that in the Spring to have the Pulſe of the Stomach is mortal; how then can theſe two Aſſertions agree? In the manner following; for inſtance, when in the Spring the Pulſe of the Liver is ſlow and tremulous, tho' it has this Slowneſs proper to the Pulſe of the Stomach, if it preſerve the Tremulouſneſs proper to it, the Alteration is not great, but if it loſes the tremulous Quality, and has nothing but the Slowneſs proper to the Pulſe of the Stomach, which anſwers to the Earth, the Diſeaſe will then be dangerous.

The Earth, when it is predominant, generates Metal: Metal deſtroys Wood, which anſwers to the Liver and Spring: This is the Solution of the propoſed Difficulty, and the Senſe of the Place where the Text ſays, When the Husband and Wife are not kept in order, *&c.* Apply this to the proper Pulſes of the reſt.

Here follows a Figure of the Five Elements.



REMARK.

When the *Chineſe* talk of the Seaſons of the Year, they refer the two firſt Months of the Spring to *Wood*; the two firſt Months of the Summer, to *Fire*; thoſe of the Autumn, to *Metal*; and thoſe of the Winter, to *Water:* To the *Earth*, which is in the middle, and as it were partakes of the Nature of the reſt, they refer the laſt Month of every Seaſon.

If they treat of the noble Parts of a Human Body the Phyſicians have reference to this Figure, and make the Liver anſwer to Wood, the Heart to Fire, the Lungs to Metal, the Kidneys to Water, the Stomach to Earth, finding an Analogy therein, ſuch as it is.

If they talk of the five Planets, *Saturn* is called the Planet of the Earth; *Jupiter* the Planet of Wood; *Mars* the Planet of Fire; *Venus* the Planet of Metal; and *Mercury* the Planet of Water.

But whether the five Elements have given Names to the five Planets, or the number of Planets have been determined by the five Elements, I am not able to ſay.

The

The TEXT.

We muſt take great care not to confound the different kinds of the Pulſe, which have ſome Reſemblance between each other; for inſtance the Pulſe, that we call *Hien*, and that which we name *Kin*; the Pulſe *Sæ*, and the Pulſe *Ouei*; the Pulſe *Feou*; and the Pulſe *Kong*; the Pulſe *Hong*; and the Pulſe *Ché*, have ſome relation to each other; and yet their Indications are very different, and often contrary. The Pulſe called *Tchin*, and the Pulſe named *Fou*, come to the ſame end by divers ways: As for the two Pulſes, *Siu* and *Yo*, they have a ſort of relation even in their Indications.

REMARK.

The Explanation of theſe various Names you will have in the Text more than once: However, as a regular Method requires that all the Terms ſhould be explained in the ſame Order they are mentioned, that the Defect of the Compiler may be ſupplied, I ſhall explain the ſeveral kinds of Pulſes of which he ſpeaks.

The Pulſe is called *Hien*, when it has a long tremulous Motion, not unlike the Strings of the Inſtrument *Tçeng*.

The Pulſe is called *Kin*, when it has a tremulous Motion, ſhort and quick, like that of the Cords of the Inſtrument named *Kin*.

The Pulſe is termed *Sæ*, ſharp or rough, when it raiſes a Senſation in the Finger, reſembling the Motion of a Knife when it ſcrapes a *Bamboo*.

The Pulſe is called *Ouei*, Small, when it is in reality ſmall, much like a ſilken Thread.

The Pulſe is named *Feou*, Superficial, when laying the Finger gently on it, it is ſenſible, but diſappears when preſſed more cloſely.

The Pulſe is *Kong*, when it ſeems under the Finger much like a Hole of a Flute, leaving a kind of empty Space in the middle of two ſenſible Extremities.

Hong ſignifies Overflowing, and *Ché* ſignifies Full; *Tchin* ſignifies Deep, Low; *Fou*, lying low, and concealing itſelf; *Siu* is when it is perceived by the Finger to be like a Drop of Water; *Yo* is Weak.

The TEXT.

It is neceſſary to apply one's ſelf diligently to underſtand the Properties of the Pulſe, and to draw proper Conſequences from it; after which, by a ſufficient Knowledge of Drugs, the Cure of Diſeaſes may be undertaken.

If the Pulſe of the Wriſt is *Kie*, quick, then there is certainly a Pain in the Head; if it is *Hien*, long and tremulous, it is a ſign of the Heart-burn; if it is *Kin*, ſhort and tremulous, it indicates the Colick; if it is *Ouan*, moderately ſlow, the Skin is as it were in a ſleepy State; if it is *Ouei*, ſmall, the Breaſt has taken cold; if it is *Sou*, in a great hurry, there is extraordinary Heat at the Orifice of the Stomach; if it is *Hoa*, ſlippery, Blood is predominant; if it is *Sæ*, ſharp or rough, there is a Failure in the Spirits; when it is *Hong*, overflowing, the Breaſt and Sides are too full, and the Patient perceives an Oppreſſion there; when the Pulſe of the Wriſt is *Tchin*, deep and low, it is a ſign of a Pain in the Back.

When preciſely at the joining of the Wriſt with the *Cubitus*, the Pulſe ſeems to be *Feou*, ſuperficial, and *Ouan*, moderately ſlow, there is a *Nauſea*, or want of Appetite.

If it is *Kin*, ſhort and tremulous, there is an Oppreſſion and Fulneſs of flatulent Matter, which is very difficult to cure.

If the Pulſe is *Yo*, weak, and *Sou*, in a hurry, there is great Heat in the Stomach; if it is long and tre-

tremulous, *Hien* and *Hoa*, ſlippery; the Stomach has ſuffered from Cold.

If it is *Ouei*, ſmall, the Heart is as it were oppreſſed with Fulneſs.

If it is *Tchin*, deep, low, there is a weight and dull Pain in the Region of the Diaphragm; and this proceeds from a Plethora; whereas if it be *Siu*, ſoft, and as it were moiſt, tho' there is a Swelling in the lower Parts, from the Reins to the Feet, it proceeds from Emptineſs, and being exhauſted, it will be therefore neceſſary as ſoon as poſſible to diſſipate the watery Humours: In ſhort, if the Pulſe at the Joint is *Fou*, lying very low and concealing itſelf, there is a Diſorder at the Orifice of the Stomach, which requires nothing but Purgation.

As to the Pulſe at the extremity of the *Cubitus*, if it is *Hoa*, ſlippery, and belongs to a Woman, it is plain that her *Catamenia* are not regular; if a Man, the laſt Digeſtions are imperfect.

If it is *Fou*, lying very low, the Digeſtions are imperfect in the *Primæ Viæ*.

If it is *Ouei*, ſmall, there is a violent Colick: If it is *Yo*, weak; and *Ouan*, moderately ſlow, there is an Exceſs of Heat in the Ventricle, and a Diſorder in the Orifice of the Stomach.

If it is *Tchi*, ſluggiſh, very ſlow, the *Tſiao* or lower Fire-place and Stomach have ſuffered from Cold, there is a *Nauſea*, and ſometimes a Vomiting.

If it is *Sæ*, ſharp or rough, there is a Tenſion in the Belly, ſometimes of the *Scrotum*.

If it is ſometimes *Hien*, long and tremulous; ſometimes *Kin*, ſhort and tremulous; the Pain is in the Belly itſelf.

If it is *Tchin*, deep, the Diſorder is in the Kidneys.

In ſhort if it be *Siu*, ſoft, and as it were moiſt; *Sou*, in a hurry; *Feou*, ſuperficial; or *Kong*, empty in the middle, as the Belly of a Flute, the Urine is red and

ſharp: Thus examining every thing exactly it will be hard for any material Point to eſcape notice.

REMARK.

The *Chineſe* diſtinguiſh in the Body, or that which we call the Trunk, three *Tſiao* or Fire-places of natural Heat: The Commentary will ſpeak of them hereafter.

The Text explaining in this Place the various Pulſes that may be found at the Wriſt, the Joint of the Wriſt with the *Cubitus*, or the extremity of the *Cubitus*, and ſpecifying their Indications, does not make a Diſtinction, as in other Places, between the left Hand and the right, but only the Diſtinction of the three different Places where the Pulſe is felt in each Hand.

It muſt be ſuppoſed, according to his Notion, that the Diſtinction of right and left, which is ſo important on ſo many other Occaſions, has nothing to do with the Indications abovementioned.

The TEXT.

When the Pulſe of a Woman is felt at the extremity of the *Cubitus*, and is found to be conſtantly *Hoa*, ſlippery, it is a ſure Sign that ſhe is pregnant.

If it is at this Place of the right Hand that you feel the Pulſe, and find it at the ſame time *Hong*, overflowing, ſhe is with child of a Daughter.

If it is at the left Hand that the ſame is found, ſhe is with Child of a Son.

If the Pulſe at the ſame time is found the ſame in both Arms, the Woman is pregnant with two Children. He who underſtands this Method will never be deceived.

To know if a Patient will recover of his Diſtemper, you muſt carefully examine the Motion and Space of Time between each Pulſe.

If

If the Motion is hard and keen, and at the ſame time very quick as if the Beatings were ſo many Strokes of an Arrow or Stone repeated with great Quickneſs: If on the contrary it is looſe, not unlike a String which is ſpinning; if it as it were pricks like the Beak of a Bird, and this Motion is interrupted all of a ſudden; if it is ſlow and like Drops of Water which ſometimes fall through a Crack, inſomuch that it ſeems ſometimes to be quite gone, and then begins anew; if it is embarraſſed much like a Frog in certain Weeds, inſomuch that it ſeems unable to get backward or forward; if it friſks like a Fiſh that dives every Minute, and then comes up again ſo ſlow that one would think ſhe was held by the Tail, and yet makes its Eſcape; why then the beſt of theſe Pulſes is worth nothing at all: If a Phyſician had the Philoſopher's Stone, he could not recover ſuch a Patient from his Diſtemper, he muſt neceſſarily reſolve to ſubmit to Fate.

But there are certain Diſtempers wherein the Patient, without having ſuch a Pulſe as we have juſt mentioned, has his Hearing diſturbed, loſes his Speech, or has a ſmall ſqueaking Voice, ſometimes one cannot even diſcover any Motion of the Pulſe either at the Wriſt or Joint: If however at the extremity of the *Cubitus*, the Pulſe is ſtill ſenſible, if the Beating and the Spaces between have much the ſame Extent, and if the Motion continues pretty regular for ſome time, tho' the Patient ſeems to be at the laſt extremity, he will not die; at leaſt a good Phyſician may ſave him. It is the Senſe of an ancient Text that ſays, The Tree is without Leaves, but the Root is ſtill alive.

The manner of feeling the Pulſe.

On the left the Heart, the ſmall Inteſtines, the Liver, the Gall, the left Kidney: On the right the Lungs,

Lungs, the large Inteſtines, the Orifice of the Stomach, the Stomach itſelf, and the right Kidney.

COMMENTARY.

The Pulſe of the Wriſt belonging to the left Hand hath relation to the Heart and ſmall Inteſtines; the Pulſe of the Joint of the ſame ſide ſhews what relates to the Liver and Gall; the Pulſe at the extremity of the *Cubitus* of the ſame ſide has reference to the left Kidney and the Bladder; for if the Text has not expreſſed the Bladder, 'tis becauſe he could not bring it into the Verſe.

REMARK.

It is neceſſary to know that not only this Place but almoſt all the Book is in Verſe, and it is nothing elſe properly but an indigeſted Collection of Poems in Technical Verſes.

The TEXT.

On the right [at the Wriſt] the Lungs, the large Inteſtines; [at the Joint] the Orifice of the Stomach, and the Stomach itſelf; [at the extremity of the *Cubitus.*]

COMMENTARY.

It is proper to add to the left Kidney the three *Tſiao*, or Fire-places; if it is omitted in the Text it was becauſe it would not agree with the Verſe.

REMARK.

We ſhall ſee hereafter what theſe three *Tſiao* are.

The TEXT.

Let us purſue this Doctrine in examining Women's Diſtempers, with this Exception, that in Women the Pulſe of the *Cubitus* in its natural Condition is contrary to that of Men.

COM-

COMMENTARY.

It is ſtrong in Women, and weak in Men; when otherwiſe, it is a Diſtemper.

The TEXT.

It is neceſſary to be attentive and exact in examining and following each of theſe Pulſes, and the Phyſician likewiſe himſelf ſhould be healthy, and in a State of Tranquillity: As for the Situation of the Hand, it depends on the Situation wherein the ſick Perſon is; if the latter hath his Hand ſo placed that the Back appears, and not the Palm, it is neceſſary for the Phyſician to turn his own.

From theſe three Pulſes reſult nine *Heou:* It is neceſſary that you ſhould be accuſtomed to diſtinguiſh the Pulſes rightly beneath the Fingers, and to receive, at the ſame time, the Impreſſion upon the Mind as diſtinctly as from a Seal.

COMMENTARY.

The Wriſt, the Joint, the Extremity of the *Cubitus*, are the three Places where the Pulſe is felt, by applying the three longeſt Fingers to them, and theſe are called the three *Pou*.

In theſe three Places the Pulſe is either very ſuperficial, or very deep, or between both; now three times three makes nine: Theſe are what the Text calls *Heou*.

The TEXT.

The Function of the large Inteſtines, and the Lungs, has a tendency to proceed, conduct, and evacuate: The Function of the Heart, and ſmall Inteſtines, tends to receive, contain, and amend.

COMMENTARY.

The large Inteſtines thruſt forward, and evacuate the groſs and impure *Fæces:* As for the Lungs they neither

neither thruſt any thing forward nor evacuate; but as there is a relation between the large Inteſtines and the Lungs, therefore the Text joins them together.

REMARK.

What the *Chineſe* Commentator ſays is true, that according to the *Chineſe* Art of Medicine the Lungs and large Inteſtines ſympathize, as well as the Heart and the ſmall Inteſtines; but I think he is in the wrong to ſay that this Relation is the only Reaſon for which the Lungs are mention'd, as though they neither thruſt forward nor evacuate: Do not the Lungs ſend forward the Blood, and evacuate Phlegm, and other Matter?

The Commentator is ſtill more miſtaken in what he ſays of the Heart, and the ſmall Inteſtines: The Text may admit of this Senſe, *viz.* That the Function of the ſmall Inteſtines is to receive the Aliments in order to digeſt them, and convert them into Chyle; the Function of the Heart is to receive the Chyle, to digeſt it, and turn it into Blood.

The TEXT.

The Function of the Orifice of the Stomach and Ventricle, which are contiguous to each other, is to yield mutual Aſſiſtance for the Adminiſtration of the five Grains [that is to ſay the Aliments] the Function of the Kidneys and Bladder is to filtre, and evacuate the liquid Matters.

What they call the three *Tſiao*, or the three Hearths or Fire-places, are not ſenſible and diſtinct *Viſcera:* They aſſign their Situation with reference to the other Parts, to which they anſwer.

COMMENTARY.

There are ſaid to be three *Tſiao*, the ſuperior, the middlemoſt, and the inferior.

The

The Superior is the Region of the Heart; its principal Effect is to retain and contract, without which how could the Heart govern the Blood and Spirits? Or could they otherwiſe govern the Blood and the Air? For the Character admits of both theſe Senſes.

That of the Middle is the Region of the *Sternum*; it neither retains nor ſends forward; its Effect is to cook, for without it the Stomach could not digeſt the Aliments.

The Inferior is the Region of the Navel, and an Inch beneath: Its Effect is to ſeparate and ſend forward, without which the Liver and Kidneys could not filtre and ſeparate the Liquids as they uſually do.

The TEXT.

The Liver and Bladder both aſſiſt in the Filtration of Humours; they have a conſiderable Communication with the Eyes, which depend very much upon theſe *Viſcera:* A Man of Underſtanding, who has well conſidered the natural Situation, the juſt Temperature, and the Relation of the five noble Parts, will very eaſily attain the Knowledge of Diſtempers.

There is a Bone which ariſes from the joining of the Arm with the Hand; it is there the Pulſe ought to be felt, which is called the Gate, or the Joint; before this Joint is that which is called the Socket of the Thum, *Tſun keou*, the Wriſt; behind the ſame Joint is what we call the *Cubitus*, *Tché*; the Wriſt is called *Yang*; the *Cubitus*, *Yn*, in the Language of Phyſicians.

In feeling the Pulſe of theſe three Places it requires ſome Attention and Exactneſs to place the Fingers preciſely upon the Veſſels where they ought to be.

REMARK.

Tché ſignifies the Bone which goes from the Hand to the Elbow; the ſame Character likewiſe ſignifies a Foot

a Foot or a Cubit, becauſe the one is the Meaſure of the other.

The Wriſt is called *Tſun keou*, which ſignifies a Mouth or Socket, or Paſſage of the Length of an Inch, becauſe it is the tenth part of the *Cubitus*, and they call an Inch the tenth part of a Foot or Cubit: This is taken from the *Chineſe* themſelves.

Yang and *Yn* are two Terms applicable, and applied by the *Chineſe* in almoſt every Diſtinction of two things, wherein one gives place to the other in ſome particular matter; for inſtance, in Perfection, Rank, *&c.*

The TEXT.

If you diſcover at the *Yang* [the Pulſe of the Wriſt] what is called *Hien*, [a long tremulous Motion, as in the Strings of the Inſtrument *Tçeng*] you may be certain that there is a Pain in the Head.

If you find the ſame Motion at the *Yn*, [the Pulſe at the extremity of the *Cubitus*] there is a Pain in the Belly.

If the *Yang* is in a hurry there is an Inclination to Vomit, and a Pain in the Head: If the *Yn* is then very ſlender, and very ſmall, there is a Motion of the Entrails, and a Diarrhœa: If the *Yang* is full you may obſerve the Face red, and puſt up: If the *Yn* is at the ſame time ſmall and ſlender there will be malignant Sweats come as it were unawares, and a Conſumption of the Lungs will enſue.

When the *Yang* is full, ſtrong, and ſlippery, there is a difficulty in Speaking.

If the *Yn* is then in a hurry there is a great Heat in the Stomach, and the Breath has an ill Smell.

When you find the *Yang* ſmall, ſuperficial and weak, there is a want of Warmth in the Heart.

If at the ſame time the *Yn* is ſlippery, the Aliments are ill digeſted, and the Stomach is out of order.

Before

Before and behind the Joint you may, by this ſimple Diſtinction of *Yn* and *Yang*, find out the different Indications of the Pulſe, and this is a pretty good Method.

REMARK.

The Commentator gives to theſe three Lines a different Senſe from that of the Tranſlation: He pretends that we muſt conſider the fore and the hind part of the Joint together, meant by *Yang* and *Yn*, and to ſee if this *Yang* and *Yn* are both *Yang*, or both *Yn*; and he underſtands, by this ſecond *Yang*, a high ſuperficial Pulſe, and by this ſecond *Yn* a Pulſe lying very deep; if both are *Yang*, that is if at the Wriſt, or at the extremity of the *Cubitus*, the Pulſe is ſuperficial, the Source of the Diſtemper is in what is called *Piao*, the Exterior, the Skin, the Fleſh, *&c.* if on the contrary they are both *Yn*, that is if at the Wriſt, and the extremity of the *Cubitus*, the Pulſe lies very deep the Diſeaſe is in what they call *Li*, that is in the five noble Parts, *&c.*

I cannot determine whether the Commentator ſays true or not, but the Text has not theſe two ſorts of complicated *Yn* and *Yang*, nor has he ſpoke of the *Piao* or *Li*, nor of the Superficial or the Deep, and theſe Lines ſeem to me to be nothing elſe than a general Concluſion of what went before.

The TEXT.

When the Pulſe is natural, and the Health perfect, in the ſpace of one Reſpiration, which conſiſts of an Inſpiration and Expiration, there are four Pulſes; one Pulſe more preſages nothing bad, but if there wants one it ſhews a Defect of natural Heat, and if there be two wanting it is very bad.

If in the ſame ſpace there are ſix Pulſes there is an Exceſs of Heat, if there are ſeven the Exceſs is conſiderable, but if they ariſe to eight the Danger is very great, and if more the Patient is a dying.

If

If in the ſpace of one Reſpiration the Pulſe beats but once, the Diſtemper is then conſiderable and dangerous; but it is much worſe if it beats but once in the ſpace of two, for it prognoſticates the approach of Death.

Too many Beatings of the Pulſe proceed from Exceſs of Heat, and too few from Exceſs of Cold: This is a conſtant Tradition of all Ages; the divers Degrees of it are ſet down in the Book of the eighty-one Difficulties.

In the Spring the long tremulous Pulſe *Hien*; in the Summer the overflowing *Hong*; in Autumn Softneſs of Hair or Feathers; in Winter Hardneſs of Stone: It is neceſſary to ſubdivide theſe Seaſons into *Tſie ki*.

COMMENTARY.

By the Character *Tſie* is underſtood the Subdiviſions which are made of the four Seaſons: Every Seaſon has ſix *Tſie:* By the Character *Ki* is underſtood the different Temperatures of the Air.

The TEXT.

A ſoft Motion, and ſomewhat ſlow, not unlike that of the Branches of a fine Willow-tree agitated by the Breath of a gentle Zephyr in the Spring of the Year: This is the Property of the Pulſe which is called the Pulſe of the Stomach, which anſwers to the end of every Year: However nice theſe Diſtinctions are an experienced Phyſician will not only perceive them, but will be able at length not to forget one.

The Explanation of the Pulſe called The Seven Piao.

REMARK.

[That is to ſay, *The Seven Externals*] becauſe they are in reality more external, and more ſenſible than the reſt, which will be ſpoken of hereafter.

The

The TEXT.

Feou is when, laying the Finger gently without ſupporting it, the Pulſe is perceived, and gives a Senſation like that of the Blade of a ſmall Onion.

REMARK.

I call it in the Tranſlation, Superficial.

The TEXT.

Kong is when we diſtinguiſh, as it were, two Extremities, and an empty Space in the middle.

REMARK.

As if the Finger was put upon a Hole of a Flute; this Compariſon is taken from the *Chineſe* themſelves.

The TEXT.

Hou is as if one touch'd or put ones Fingers among Pearls: They move backward and forward very quick, being ſmooth and ſlippery.

REMARK.

This is the ſame that is called in the Tranſlation a ſlippery Pulſe.

The TEXT.

Ché is, as it were, a Property of the *Feou*, Superficial; and as if the Blade of a ſmall Onion was full and ſolid within.

REMARK.

I call it in the Tranſlation a full Pulſe.

The TEXT.

Hien is like the Strings of *Tçeng*.

REMARK.

I call this a long tremulous Pulſe.

The TEXT.

Kin is like the Strings of the Inſtrument *Kin*.

REMARK.

I call it a ſhort tremulous Pulſe.

The TEXT.

Hong is when the Pulſe riſes the higheſt, and the Beats are very ſtrong.

REMARK.

I call it Overflowing; the *Chineſe* Character admits of this Senſe.

The TEXT.

Theſe are the Seven *Piao*, which are *Yang*, like the beſt Side of a Stuff with relation to the eight following called *Li*, which are like the wrong Side, and conſequently *Yn*.

An Explanation of the Pulſes called The Eight Li.

REMARK.

That is to ſay the Internal, becauſe they are in effect more inward, and leſs ſenſible than the Seven above explained.

The TEXT.

Tchin is when there is a Neceſſity of preſſing hard to find the Pulſe.

REMARK.

I call this a deep Pulſe.

The

The TEXT.

Ouei is when the Pulſe feels under the Finger as ſmall as a Thread.

REMARK.

I call it the ſmall Pulſe.

The TEXT.

Ouan is when it is moderately ſlow.

Sæ is when the Beats make an Impreſſion, which has ſome relation to that of a Knife ſcraping a *Bamboo*.

REMARK.

I call it ſharp; the *Chineſe* Character properly ſignifies rough.

The TEXT.

Tchi is when it comes very ſlowly, and as it were concealing itſelf.

REMARK.

I call it the ſluggiſh, or ſlow Pulſe.

The TEXT.

Fou is when it flies, if I may ſo ſpeak, very low, and is as it were concealed under the Bone, inſomuch that you muſt preſs very hard to diſcover it, and even then is not very diſtinct.

REMARK.

I call this flying low; the *Chineſe* Character ſignifies to bow down.

The TEXT.

Siu is when it yields a Senſation like a Drop of Water when touched.

REMARK.

I call it the ſoft, and as it were the fluid Pulſe.

The TEXT.

Yo is when preſſing moderately one perceives it, but not in a diſtinct manner, and which yields a Senſation not unlike an old Piece of Stuff when it is touched; and when preſſing a little harder 'tis not perceived at all.

An Explanation of the Pulſes called The Nine Tao, *or* The Nine Manners.

Tchang is when it yields a Senſation like a Staff, or the Handle of a Spear.

REMARK.

I call it long, which is the Senſe of the Character.

The TEXT.

Toan is when it is perceived almoſt like an indiviſible Point.

REMARK.

I call it ſhort, which is the Senſe of the Character.

The TEXT.

Hiu is when the Finger is laid on gently, and the Beating of the Pulſe is not diſcovered.

REMARK.

The Character *Hiu* ſignifies empty, and therefore I call it ſo.

The TEXT.

Tſou is when it ſeems confined, and moves with difficulty, eſpecially at the Wriſt.

Kié

Kié is when, being otherwiſe a little ſlow, it ſeems now and then to ſtop.

REMARK.

I call it the embaraſſed Pulſe.

The TEXT.

Tai is when it is found to ſtop all on a ſudden, and returns with difficulty.

REMARK.

Elſewhere this *Tai* is differently explained.

The TEXT.

Sié is when it is very fine and ſlender, and ſeems like a ſingle Hair.

REMARK.

I call it the ſlender Pulſe.

The TEXT.

Tong is when the Senſation that it yields has relation to that made by Stones when they fall into the Water.

REMARK.

I call it the moveable Pulſe, which is the Signification of the Character *Tong*.

The TEXT.

Ké is when it is found hard and ſmooth, like the Head of a Drum.

REMARK.

Elſewhere this Pulſe is called hard, and that is the Term which I give it.

The TEXT.

Theſe nine different Manners muſt be carefully diſtinguiſh'd, which is not very eaſy to do.

REMARK.

I have been aſſured that at preſent ſcarce any *Chineſe* Phyſician examines after theſe nine Ways, being contented with the ſeven Pulſes called *Piao*, and the eight named *Li*; nay there are ſome who neglect them all, being content to judge, as well as they can, concerning the Nature of the Diſtemper by the Height and Depth of the Pulſe, and by its Slowneſs and Quickneſs.

In the Sequel of this Book all theſe Pulſes are explained over again, and ſome of them have a different Name from what they have here, and a different Explanation, with reſpect to the Terms, tho' very near the ſame as to the Senſe; theſe Differences and Repetitions give reaſon to believe that the Book was not written by one Hand, but is a mere Compilation.

Indications of theſe ſeveral Pulſes.

The ſuperficial *Feou* indicates Windineſs: The *Kong*, which has two ſenſible Extremities, and a Space in the middle, indicates a want of Blood.

REMARK.

The Text does not expreſs whether there is a want of, or too much Blood: It is after the Commentary that I determined the Senſe.

The TEXT.

The ſlippery [*Hoa*] indicates abundance of Phlegm.
The full [*Ché*] ſignifies Heat.
The long tremulous [*Hien*] Wearineſs.
The ſhort tremulous [*Kin*] ſharp Pain.

The

The overflowing [*Hong*] Exceſs of Heat.

The ſmall [*Ouei*] too much cold; they both indicate Obſtructions in the lower Belly.

The deep [*Tchin*] indicates Pain proceeding from intercepted Air, or elſe from the Interruption of the courſe of the Spirits: The *Chineſe* Word admits of both Senſes.

A ſlow Pulſe [*Ouan*] when it ought not to be ſo, indicates a kind of Rheumatiſm in the Breaſt.

The ſharp Pulſe [*Sæ*] indicates Barrenneſs, or a Diſpoſition to it both in Men and Women.

The ſluggiſh [*Tchi*] ſhews a Defect of internal Heat.

The flying-low [*Fou*] indicates a conſiderable Obſtruction, which ſhuts up, as it were, the Paſſages of the Blood.

The ſoft or fluid [*Siu*] indicates ſpontaneous Sweats, and a Diſpoſition to a Conſumption.

The weak [*Yo*] ſhews a great Waſting, and dull Pains as it were in the Bones.

The long [*Tchang*] ſhews that the Spirits are in good Quantity and good Order.

The ſhort [*Toan*] ſhews that they fail, or are troubled.

When the Pulſe is ſlender, like a Hair, 'tis a ſign of the Failure of the Spirits.

When it is [*Tai*] variable, they are in Diſorder.

The Pulſe embarraſſed, confined, and as it were in a Strait [*Tſou*] indicates Exceſs of Heat.

The empty Pulſe [*Hiu*] commonly follows a great loſs of Blood: It is accompany'd with vain Fears and convulſive Motions.

The hurrying Pulſe [*Sou*] which was not placed before among the nine Manners, indicates Inquietudes of another kind, and a Delirium, at which time the Diſeaſe is conſiderable and dangerous.

The hard Pulſe [*Kié*] indicates a loſs of the Seminal Liquor in Men, and of Blood in Women.

REMARK.

There is omitted in theſe Indications the embarraſſed Pulſe [*Kié*,] and the moveable [*Tong*] I know not for what reaſon.

COMMENTARY.

When a ſick Perſon has a long Pulſe [*Tchang*] eſpecially if it is a little ſlow at the ſame time, the Diſtemper is commonly eaſy to be healed; on the contrary in almoſt all Diſeaſes the ſhort Pulſe [*Toan*] indicates Danger and Difficulty of Cure.

The TEXT.

The Reſemblance and Difference of various Pulſes.

The ſuperficial Pulſe [*Feou*] reſembles the Pulſe called [*Kong*,] with this Difference, that the latter ſeems empty in the middle, the former not: The ſuperficial [*Feou*] is alſo like the overflowing [*Hong*,] the Difference lies in one's being ſtronger than the other; the overflowing having much Strength, the ſuperficial but little: The ſuperficial [*Feou*] has ſome ſort of relation with the empty Pulſe [*Hiu*,] they both yielding a ſlight Senſation under the Finger; but this proceeds from very different Cauſes; it is want of Strength in the empty Pulſe, whereas in the ſuperficial it proceeds from not being ſufficiently preſſed; the Nature of this Pulſe being ſuch, that in laying the Finger on without preſſing it is perceived, and diſappears if it be preſſed.

The ſlippery Pulſe [*Hoa*,] and the moveable [*Tong*,] have a Relation very like that of Pearls being moved in a Veſſel, and Stones moved in the Water, one is more diſtinct than the other. The ſlippery [*Hoa*] has alſo a relation with the hurrying [*Sou*]; but the hurrying [*Sou*] has more Beats in the ſame ſpace of a Reſpiration.

The

The full [*Ché*] reſembles very near the hard [*Kié*,] but the hard never changes by being more or leſs preſſed; whereas the full becomes ſtronger and longer, if the Fingers be laid on more hard.

The long tremulous [*Hien*,] and the ſhort tremulous, have relation to each other; the latter expreſſes the eſſential Character of Tremulouſneſs, which is common to 'em both; the former expreſſes its Condition with much greater Strength.

The overflowing [*Hong*,] and the large or ſtrong [*Ta*,] greatly reſemble each other; but the overflowing [*Hong*,] tho' preſſed hard always preſerves its Strength, which does not happen every time when the Pulſe is ſtrong [*Ta*.]

The ſmall [*Houei*,] and the ſharp [*Sæ*] have ſome relation, but the ſharp is more ſhort and ſluggiſh than the ſmall: [*Sié*] the ſlender or fine is properly the ſmall, [*Ouei*] becomes fine as a Hair or Down.

The deep [*Tchin*,] and the flying [*Fou*] have a nigh relation; the latter is only more deep, and is with more difficulty diſcover'd.

The ſlow [*Ouan*,] and the ſluggiſh [*Tchi*,] differ only in this, that the firſt is moderately ſlow in compariſon of the other: The ſluggiſh [*Tchi*,] and the ſharp [*Sæ*] have ſome Reſemblance; but the ſluggiſh [*Tchi*] has but three Beats in the ſpace of a Reſpiration, whereas the ſharp [*Sæ*] has a fourth, tho' a little embarraſſed.

The weak [*Yo*,] and the ſoft [*Siu*,] are very much alike; the latter is ſmall, ſoft, and ſeems moiſt; the former has nothing but what is neceſſary to its being felt under the Finger.

The three Pulſes abovenamed, *Kié*, *Tſou*, *Tai*, the embarraſſed, the confined, the variable, tho' they reſemble each other, have likewiſe their Difference; the firſt has a juſt Slowneſs, whereas the ſecond is in a hurry; the Spaces between the Beats of the ſecond are not regular, and thoſe of the third are; the ſcattered Pulſe

Pulſe [*San*] reſembles the Pulſe called [*Ta*] the Great: The Difference is that the firſt is more looſe, ſlow and ſuperficial, whereas the ſecond has even ſome Conſiſtency in it.

REMARK.

The Expoſition of the Pulſe, which is above, has no Pulſe named [*San*,] ſcattered, which makes it plain to me that theſe Verſes were made by different Authors.

The TEXT.

Seven Cautions to a Phyſician when he is about to feel the Pulſe.

1. He muſt be in a calm Diſpoſition of Mind.

2. He muſt be as attentive as poſſible, laying aſide even the ſmalleſt Diſorder or Abſence of Mind.

3. With reſpect to his Body he ſhould alſo be in a State of Tranquillity, inſomuch that he ought to find his Reſpiration free and regular.

4. He ſhould, after he has laid his Finger ſoftly, and touched lightly the Skin at the Places undermentioned, examine that which regards the ſix *Fou*.

5. This done let him lay on his Fingers more hard, moderately preſſing the Fleſh to examine how the Pulſe is, which is called the Pulſe of the Stomach, the Situation whereof, ſays the Commentary, ought to anſwer to the moderate Temperature of the four Seaſons.

6. Then let him preſs ſo hard as to feel the Bone, and let him examine what relates to the five *Tſang*.

7. Let him examine the Quickneſs and Slowneſs of the Pulſe, and if the number of its Beats be more or leſs than it ought to be in the ſpace of a Reſpiration.

RE-

REMARK.

The five *Tſang* are the Heart, the Liver, the Orifice of the Stomach, the Lungs, the Kidneys; the ſix *Fou* are the ſmall Inteſtines, the Gall-bladder, the Stomach, the large Inteſtines, the Bladder, and that which they call the three *Tſiao*, the three Fire-places or Stoves.

The TEXT.

Seven ſorts of Pulſes which indicate Danger of Death.

When the Pulſe is perceived, under the Fingers, to bubble irregularly like Water over a great Fire; if it be in the Morning when the Pulſe is felt one may affirm that the Patient will die in the Evening, that is that he has very little time to live.

Death is no farther off if the Pulſe ſeems like a Fiſh whoſe Head is ſtopp'd in ſuch a manner that he cannot move, but has a friſking Tail without any Regularity; the Cauſe of this Diſtemper lies in the Kidneys.

When the Pulſe, after having been in a hurry, changes all of a ſudden, and becomes ſlow and ſluggiſh, there is likewiſe danger of Death, but it is not ſo very near.

If the Pulſe, by the Hardneſs of its Beats, reſembles in ſome ſenſe a round Stone, or dry Earth ſhot out of a Croſs-bow, the Lungs and the Stomach want Spirits, and this is not a ſlight Failure, but a rooted Diſtemper.

In like manner if the Pulſe ſeems like Drops of Water that fall into a Room through ſome Crack, or any little Hole in the Roof, and when in its Return it is ſcattered and diſordered much like the Twine of a Cord which is unravell'd, the Bones are dried up even to the very Marrow.

Like-

Likewiſe if the Motion of the Pulſe, at the extremity of the *Cubitus* in both Arms, reſembles the Pace of a Frog when he is embarraſſed in the Weeds, or that of a Toad, Death in all theſe Caſes is certain.

If the Motion of the Pulſe reſembles the haſty Pecking of the Beak of a Bird, there is a Defect of Spirits in the Stomach, and one may conclude the Heart performs its Functions but ill, and that the Blood is not in a right Condition.

COMMENTARY.

The Pulſes that indicate Danger of Death are not confined to Seven, for there are many more: I ſhall make them plain for the more ample Inſtruction of thoſe who apply to theſe Matters.

The firſt of theſe Pulſes is called *Fou foe*, the Bubbling of the Kettle, otherwiſe *Yong Siuen*, a bubbling Spring: This is when the Pulſe always ſeems to throw itſelf outward, not unlike the Bubbles which ariſe upon a boiling Liquor; when the Pulſe of a Patient is in this Condition he will not live a Day, and it is uſeleſs to give him any Remedies.

The ſecond is called *Feou ho*, a Union or Continuity of Waves; that is when the latter Beat incroaches upon the former, much like one Wave's getting ground of the other before the firſt is levelled.

The Third is called *Tan che*, the Stone or Bullet of a Croſs-bow, that is when the Pulſe, coming from between the Bones, beats hard and dry againſt the Fingers.

The fourth is called *Tchio tſo*, the Pecking of a Bird; that is when the Pulſe beats three or four times in a hard and ſharp manner againſt the Fingers, then ceaſes a while, and returns in the ſame manner like a Bird picking up Grain.

The fifth is called *Vou leou*, a Crack by which the Water drops into a Houſe; and when it has ceas'd for ſome time the Pulſe beats feebly again, like a ſmall

ſmall Drop that ſlides thro' a Crack: This Pulſe, and the precedent, indicate that the Stomach, Heart, and Lungs are in a very ill State.

The ſixth is called *Kiai ſo*, a String that is unravell'd; that is when the Pulſe is diſperſed and diſordered in ſuch a manner that one cannot perceive the Return of any regular Motion: Then the five *Tſang* are in a bad condition.

The ſeventh is called *Yu tſiang*, the Friſking of a Fiſh; that is when the Beating of the Pulſe being generally ſuperficial there are deep ones mix'd with them; it is felt, and then diſappears, nor is it known what is become of it; the Kidneys ceaſe to perform their Functions.

The eighth is called *Hia yeou*, the Gatt of a Toad; and is when the Pulſe being felt ſoftly 'tis not perceived for ſome time, becauſe it is deep, [*Tchin*] and ſuddenly there appears a ſuperficial Beating, [*Feou*] but weak, which preſently ceaſes, and after ſome time performs the ſame over again: The Stomach and its Orifice are in a very bad State at that time.

The ninth is called *Yen tao*, and ſometimes *Siun tao*, the Strokes of a Knife following each other: This is when the Pulſe being fine and ſlender, like a ſilken Thread, has nevertheleſs hard and cutting Beats, like the Strokes of the point of a Knife or a Needle.

The tenth is called *Tcheouen teou*, rolling Peas; this is when the Beats are pretty ſtrong, very ſhort, hard, and ſharp; the Spirits of the [*San yuen*] three Principles abſolutely fail.

REMARK.

I have not yet ſeen in any Book what is to be underſtood by theſe Principles [*San yuen.*]

The Sequel of the Commentary.

The eleventh is called *San yé*, ſcattered Leaves; that is when the Motion of the Pulſe imitates the Leaves that fall from the Trees by irregular Intervals.

The

The twelfth is called *Ouei tou*, Earth thrown thereon; that is when hardneſs and emptineſs at the ſame time is found in the Motion of the Pulſe.

The thirteenth is called *Hiuen yong*, a deep and dangerous Impoſthume; that is when in feeling the Pulſe it feels, under the Fingers, like the prickings of an Impoſthume that grows ripe with difficulty.

The fourteenth is called *Yn yuen*, like a little round Ball; that is when the Pulſe is ſo ſlippery that if the Fingers are not preſſed hard it will eſcape.

The fifteenth is called *Yu kiong*, reſembling a Peſtle; that is when the Beats are at the ſame time very high and full.

The ſixteenth is called *Ju tchoui*, like the Breath of a Man who puffs and blows; that is when the Pulſe ſeems always to thruſt outwardly without remitting.

The ſeventeenth is called *Pié lié*, the rolling of Thunder; that is when the Pulſe, being at firſt pretty ſtill, falls immediately into a hurry of Beatings, and afterwards diſappears, not unlike a ſlight Storm that is diſperſed.

There is yet another Pulſe named *Y*, overflowing; that is when at the Wriſt the Blood, inſtead of proceeding forwards, ſeems to turn back and get upon what is called *Yu tſi*, which is the extremity by which the firſt and largeſt Bone of the Thumb is joined to the Wriſt.

Laſtly there is the Pulſe *Fou*, turning back; that is when the Blood, inſtead of paſſing freely the uſual way by the Joint of the Wriſt and *Cubitus*, returns as it were backward, and renders the Pulſe ſlippery at the extremity of the *Cubitus*.

Inſtructions for feeling the Pulſe.

The TEXT.

He who is to feel the Pulſe, being himſelf in a calm Situation of Body and Mind, takes the left Hand of the Patient if a Man, the right if a Woman.

RE-

REMARK.

I have ſeen ſeveral Phyſicians feel the Pulſes of Men at both Arms.

The TEXT.

He begins by placing the middle Finger exactly upon the Joint of the Wriſt with the *Cubitus*, then the two next Fingers, one on each ſide: At firſt he muſt preſs very gently, then a little harder, and then very much ſo; but he muſt be ſure that his Fingers are adjuſted as they ought to be, after which he may proceed to examine the Pulſe in the three Places appointed, laying it down for a Principle, that when the Pulſe is regular there are four Beats in the time of an Inſpiration and Expiration, or five at moſt.

He muſt alſo remember well what ought to be the natural and healthy Situation of the capital Pulſes, *viz.* The Pulſe of the Seaſon, the Pulſe of the Stomach, and the Pulſe proper to each of the five *Tſang*, and the ſix *Fou*, to paſs the Examination of the Pulſe of the Diſtemper.

In all the Spring-ſeaſon the three Pulſes of each Arm naturally incline to the long tremulous: In the Summer they incline to the overflowing: During the Autumn they incline to the ſuperficial, and in the Winter to the deep.

As to the Pulſe at the end of every Seaſon, commonly called the Pulſe of the Stomach, it is a Pulſe of an equal and moderate ſlowneſs, and is perceived by a moderate Preſſure.

As for the natural and healthy Pulſes of every one of the *Tſang*, and every one of the *Fou*, they are as follow; that of the Heart ſuperficial, ſtrong and ſpreading; that of the Lungs ſuperficial, ſharp and ſhort; that of the Liver long, tremulous, but equal enough; that of the Stomach moderately ſlow, ſtrong and hard; that of the Kidneys deep, ſoft, and ſlippery: Theſe are the natural Properties of theſe Pulſes.

When

When they are found in this State, and in a juſt Temperament, it is a ſign of Health; if there be any Exceſs or Defect it is a Diſtemper.

When there is an Exceſs found, and the Pulſe beats with Violence and Plenitude, 'tis then an outward Diſtemper; when there is a Defect, and the Pulſe becomes as it were ſmall and empty, the Diſeaſe is inward.

REMARK.

Neither the Text, nor the Commentator, determine what we are to underſtand in this Place by outward and inward: I thought it proper to mention it here, becauſe we ſhall meet with it hereafter.

The TEXT.

When the Patient has a long Wriſt it is not neceſſary to apply the Finger ſeveral times; but there muſt be ſeveral Trials, very near each other, when the Patient has a ſhort Wriſt.

Every time the Finger is applied there are three manners of diſtinguiſhing it; for either the Preſſure is very gentle, or very ſtrong, or between both: In all theſe Circumſtances examine the nature of the Pulſe in order to diſcover the ſeat of the Diſtemper.

We muſt likewiſe examine in the Pulſe what is called aſcending, deſcending, coming, retiring, beating, ceaſing: When the Pulſe goes from the extremity of the *Cubitus* to the Wriſt it is called aſcending; from the Wriſt to the *Cubitus* is called deſcending: In the firſt *Yn* produces *Yang*, and in the ſecond *Yang* produces *Yn*.

REMARK.

I have tranſlated it word for word, but I acknowledge I cannot underſtand this Place throughly.

The

The TEXT.

To proceed as it were from between the Bone and the Fleſh to the Skin, is called Coming; from the Skin to return between the Bone and the Fleſh, is called Withdrawing: In ſhort to make it ſelf felt, is called Beating; not to make it ſelf felt, is called Ceaſing.

Beſides 'tis neceſſary to have reſpect to what is called *Piao*, the Outſide, which is ſenſible; and *Li*, the Inſide, which is leſs ſenſible; to what is called *Hiu*, Inanition; and *Che*, Repletion.

That which is called *Piao*, the Outſide, or moſt ſenſible, is *Yang*, with reference to what is called *Li*, the Inſide, or leſs ſenſible; ſuch are the ſix *Feou*, for inſtance, with reſpect to the five *Tſang*.

Every Alteration and Irregularity in the Veſſels, and in the carnous Parts, without affecting the Stomach one of the ſix *Fou*, or the *Tſang*, is likewiſe reduced to what we call *Piao*, an outward Diſeaſe, and more apparent and more ſenſible.

But the Irregularity of the Spirits cauſed by the ſeven Paſſions, which are, as it were, concentred in the Heart, and the Belly, without being able to ſurmount and appeaſe them, as well as all the Diſtempers cauſed by the quantity or quality of the Elements which abide in the *Fou*, and the *Tſang*, without being well evacuated by the ordinary Ways; all this is reduced to what is called *Li*, the Interior, that which is leſs apparent and leſs ſenſible.

That which is called, [*Hiu*] Inanition, is when the vital and primogenial Spirits being, as it were, entirely diſſipated, no Strength remains.

That which is called, [*Ché*] Repletion, is not the Vigor and Abundance of the vital and primogenial Spirits; ſo far from that, that it is the Abundance of peccant Humours, which overpower the Spirits.

Thus in what is called, [*Hiu*] Inanition, there muſt be an Endeavour to reſtore the Spirits, and in what is called, [*Ché*] Repletion, there muſt be an Attempt to evacuate whatever is hurtful, and occaſions the Diſorder.

It is neceſſary to have Judgment in feeling the Pulſe; the uſual Rule is to preſs but little, when regard is had to the ſix *Fou*, and to preſs much harder in the Examination of what relates to the five *Tſang*: According to this Rule, taken rigorouſly, the Pulſes *Yang* have all relation to the five *Tſang*.

REMARK.

By *Yang* is to be underſtood here the exterior, ſuperficial, ſenſible; and by *Yn* the deep, concealed, and leſs ſenſible.

The TEXT.

But in this, as in almoſt all the reſt, there is often in the *Yn* a little of the *Yang*, and in the *Yang* a little of the *Yn*: There are Pulſes *Feou*, ſuperficial, high, ſenſible, which have relation to the *Tſang*; and there are *Tchin*, deep, concealed, leſs ſenſible, which have relation to the *Fou*: For this reaſon it is neceſſary to proceed with a great deal of Judgment.

Prognoſticks by the Pulſe in various Diſeaſes.

In hot, malignant and contagious Diſtempers, when the Patient perceives a burning Drought, accompanied with Anxiety, and violent, but irregular Motions, if the Pulſe is [*Feou ta*] ſuperficial and ſtrong it is a good Sign, and the Patient is likely to get over it.

If it happens that he is delirious, has a *Diarrhœa*, and the Pulſe is [*Hiu ſiao*] empty, and ſmall, 'tis a Sign of Death.

In Swellings of the Belly the Pulſe ſuperficial and ſtrong is good, but if empty and ſmall it portends Death.

In

In malignant Fevers, either proceeding from Heat or Cold, the Pulſe overflowing and ſtrong is good; the deep and ſlender is mortal.

In the Diſtemper [*Siao ko*] immoderate, Hunger and Thirſt, the Pulſe hurrying and ſtrong is good, but empty and ſmall mortal.

In *Hemorrhagies* of the Noſe the Pulſe deep and ſlender is good, but ſuperficial and ſtrong is mortal.

In ſhortneſs of Breath the Pulſe ſuperficial and ſlippery is good, but ſhort and ſharp is mortal.

In Diarrhœas and Dyſenteries the Pulſe ſmall is good; but ſuperficial and overflowing is mortal.

In aqueous Dropſies the Pulſe ſuperficial and overflowing is good, but deep and ſlender is mortal.

In Cardialgias the Pulſe deep and ſlender is good, but ſuperficial and ſtrong is mortal.

In ſuperficial Swellings, perhaps ſuch are meant that are cauſed by the Air or intercutory Wind, the Pulſe ſuperficial and clean [*Feou Tſin*] is good, but ſmall and ſlender is mortal.

In ſpitting of Blood the Pulſe deep and weak is good, but full and ſtrong is bad.

In vomiting of Blood the Pulſe deep and ſlender is good, but ſuperficial, overflowing, full and ſtrong is bad.

In a Cough the Pulſe ſuperficial and flabby is good, but deep, and flying low, is bad.

In a Woman, newly brought to bed, the Pulſe moderately ſlow and ſlippery is good, but very tremulous and hurrying is mortal.

In internal Repletions the Pulſe overflowing and full is good, but deep and ſlender is bad.

In Diarrhœas and obſtinate Fluxes the Pulſe ſmall and ſlender is good, but ſuperficial and overflowing is mortal.

In exceſſive Sweats the Pulſe empty and ſmall is good, but tremulous, confined and haſty is bad.

In hot Indiſpoſitions after Child-bearing the Pulſe moderately ſlow and ſlippery is good, but tremulous and quick is mortal.

When a Perſon is internally exhauſted the Pulſe deep and ſlender is good, but overflowing and ſtrong is bad.

When a Perſon is exhauſted both inwardly and outwardly, at the ſame time, the Pulſe full and ſlippery is good, but deep and ſlender is bad.

In the Diſtemper called Ho loan.

['Tis a violent Colick greatly reſembling that which is called in the *Eaſt-Indies*, *Modechin*] the Pulſe ſuperficial and overflowing is good, but ſlender and ſlow is mortal.

In Wounds by Steel the Pulſe ſmall and ſlender is good, but confined and quick is mortal.

In a Conſumption of the Lungs the Pulſe ſuperficial and ſlippery is good, but confined and ſtrong is mortal.

In a ſudden Apoplexy the Pulſe tremulous, ſhort and ſlender is good, but ſuperficial and ſtrong is mortal.

In conſiderable Obſtructions of the Inteſtines the Pulſe ſlippery and ſtrong is good, but ſhort and ſlender is bad.

You may judge, by an Examination of the three Pulſes of each Arm, if the Diſeaſe proceeds from Inanition, or a Defect of the Spirits and Blood, or if it ariſes from a Plenitude of the peccant Humours; and if it reſides in what is called *Piao*, the upper-part, the Outſide, [the Skin, the Veſſels, the Muſcles] or if it lies in what is called the interior [the noble Parts, *&c.*]

In this Examination there is no uſe made but of the Diſtinction of two ſorts of Pulſes, the ſuperficial and the deep: The firſt will anſwer to what is called *Piao*, the ſecond to what is called *Li*: They make the

the Pulſe of the Wriſt to preſide over the Region of the Heart and Lungs as ſuperior; the Pulſe of the Joint over the Region of the Liver and Stomach; the Pulſe of the Extremity of the *Cubitus* over the Region of the Kidneys, Inteſtines, as well great as ſmall, *&c.*

According to this Method they then explain what Parts are ſubject to the Pulſe of the Wriſt of the left Arm.

When the Diſtemper proceeds from *Hiu*, [this Word has been explained above] and it reſides in what is called *Piao*, the Outſide, the Pulſe of the Wriſt at the left Arm is ſuperficial, but without Strength; the Skin has not its natural Conſiſtence, the Perſon has involuntary Sweats, is fearful of the Wind and Air, and is very ſenſible of Cold.

On the contrary if the Diſtemper comes from [*Ché*] a bad Repletion in what is called *Piao*, the Outſide, the Pulſe of the left Wriſt is outwardly ſuperficial, but at the ſame time ſtrong; there are Pains in the Head, and Heat throughout the Body, and ſometimes the Mouth is dry.

When the Diſtemper ariſes from Inanition, [*Hiu*] and reſides in what is called *Li*, the Inſide, the Pulſe of the left Wriſt is deep and weak, attended with unreaſonable Fears, panick Terrors, loſs of Memory, trouble of Mind, want of Sleep, and a diſlike to hear any Body ſpeak.

If on the contrary the Diſtemper ariſes from [*Ché*] a bad Repletion, and reſides in what is called *Li*, the Inſide, the ſame Pulſe of the left Wriſt is likewiſe deep, but it is ſtrong at the ſame time: Then there is Anxiety, Agitations, Fretfulneſs, internal Heat, Madneſs, Raving, an Averſion to every thing that is hot, Thirſt.

According to the ſame Method they explain what relates to the Pulſe of the Joint of the left Wriſt.

When the Diſtemper proceeds from Inanition, [*Hiu*] and reſides in what is called *Piao*, the Outſide, the Pulſe of the left Joint is ſuperficial but weak; the Eyes have a wild Look, and the Sight is diſturbed.

If the Diſtemper comes from [*Ché*] a bad Repletion, and reſides in what is called *Piao*, the Outſide, the Pulſe is likewiſe ſuperficial, but then it is ſtrong: The Patient perceives a Pain in the Hypochondria, with a Tenſion of the Belly, the Eyes are ſwelled and diſordered.

When the Diſtemper ariſes from [*Hiu*] Inanition, and reſides in what is called *Li*, the Inſide, the Pulſe of the left Joint is deep and without Strength, the Patient is fearful and ſuſpicious, and his Complexion turns yellow.

If the Diſtemper comes from [*Ché*] a bad Repletion, and reſides in what is called *Li*, the Inſide, the ſame Pulſe is ſtill deep, but it has Strength withal: Such People have abundance of groſs, viſcous Humours, are ſubject to fall into a Paſſion, have Contractions of the Nerves, with Pains in the Groin, and in the Scrotum.

According to the ſame Method they explain that which relates to the Extremity of the left *Cubitus*.

When the Diſtemper proceeds from Inanition, [*Hiu*] and reſides in what is called *Piao*, the Outſide, the Pulſe of the Extremity of the left *Cubitus* is ſuperficial, but without Strength; there are ſpontaneous and malignant Sweats, Deafneſs, a painful Weight in the Bladder, and an extraordinary Contraction of the Urethra.

If the Diſtemper comes from [*Ché*] a bad Repletion, and reſides in what is called *Piao*, the Outſide, the ſame Pulſe is ſtill ſuperficial, but at the ſame time it is likewiſe ſtrong: Then there is a Diſury or Difficulty of making Water, a Pain in the Urethra, and the Urine is red and thick.

When

When the Diſtemper comes from Inanition, [*Hiu*] and reſides in what is called *Li*, the Inſide, the ſame Pulſe of the left *Cubitus* is [*Tchin*] deep, and without Strength; the Kidneys want Spirits, Cold is predominant; there is a Gout or a painful Rheumatiſm, eſpecially in the Region of the Loins, and in the Knees, with a Pain at the Scrotum.

REMARK.

They have not mentioned here the Caſe of a Diſeaſe proceeding from [*Ché*] and reſident in what is called *Li*, the Inſide: I believe that in the Copy from which this Book was printed the Writer had omitted a Line.

The TEXT.

According to the ſame Method they explain what relates to the Pulſe of the right Wriſt.

When the Diſeaſe comes from Inanition, and reſides in what is called *Piao*, the Outſide, the Pulſe of the right Wriſt is ſuperficial, but without Strength: There are ſpontaneous Sweats, a Dread of Cold and Wind, the Back eſpecially is ſenſible of Cold, there is an Itching in the Skin, and the Noſe runs very much.

If the Diſtemper comes from [*Ché*] a bad Repletion, and reſides in what is called *Piao*, the Outſide, the ſame Pulſe of the right Wriſt is ſtill ſuperficial, but it is likewiſe ſtrong: The Patient perceives a great Heat throughout the Body; there is a great Pain in the Head, attended with a Stupor, and every thing ſeems to turn round.

When the Diſtemper proceeds from Inanition, [*Hiu*] and reſides in what is called *Li*, the Inſide, the Pulſe of the right Wriſt is deep and without Strength.

If the Diſtemper comes from [*Ché*] Repletion, and reſides in what is called *Li*, the Inſide, the ſame Pulſe of the Wriſt is likewiſe deep, but it is likewiſe

ſtrong: The peccant Humours abound in the *Viſcera*; there are frequent fits of Coughing, a great deal of Phlegm that cannot be brought up, a Shortneſs of Breath and Oppreſſion.

According to the ſame Method they explain what relates to the Pulſe of the Joint of the right Wriſt.

When the Diſeaſe comes from Inanition [*Hiu*,] and reſides in what is called *Piao*, the Outſide, the Pulſe of the Joint of the right Wriſt is ſuperficial, but without Strength: The Patient can neither move his Arms nor Legs, has a ſpontaneous Laſſitude, and is exceeding ſleepy; ſometimes the Face and Eyes are ſwelled.

If the Diſtemper comes from [*Ché*,] a bad Repletion, and reſides in what is called *Piao*, the Outſide, the ſame Pulſe is likewiſe ſuperficial, but it has Strength withal: The Belly is ſwelled, and there is a great Oppreſſion in the Breaſt and Diaphragm.

When the Diſtemper ariſes from Inanition [*Hiu*,] and reſides in what is called *Li*, the Inſide, the Pulſe of the Joint of the right Wriſt is deep, and without Strength; there is an Emptineſs in the Kidneys, they not performing their Functions as they ought, and ſecreting but little Urine; ſometimes an enormous Weight in the Region of the Loins; ſometimes a ſharp Pain, and the Patient is not able to turn himſelf about.

If the Diſtemper comes from [*Che*,] a bad Repletion, and reſides in what is called *Li*, the Inſide, the ſame Pulſe is ſtill deep, but it has likewiſe Strength; the Patient cannot bear Cold, there is a Pain in the *Scrotum*, which extends even to the Loins, and ſometimes a Lientery.

REMARK.

There ſeems to be ſomething wanting here, for there is nothing ſaid that relates to the Pulſe of the Extremity of the right *Cubitus*.

The

The Pulſes of the Seven Paſſions or Affections of the Mind.

In Joy the Pulſe is moderately ſlow; in Compaſſion it is ſhort; in Sadneſs it is ſharp or rough; in Anxiety it is in Diſorder; in Fear it is deep; in a ſudden Fright it is in a flutter; in Anger it is confined and in a hurry.

The Difference of the Pulſes according to the Sex.

In a Man the Pulſe of the Wriſt ſhould always be more ſtrong than that of the *Cubitus*; if the contrary happens it is unnatural, and indicates a Defect in the Kidneys.

On the contrary the Pulſe of a Woman at the *Cubitus* ought always to be more ſtrong than that of the Wriſt; if it happens otherwiſe 'tis unnatural, and this indicates a Defect in the *Tſiao*, the ſuperior Stove or Fire-place.

The Difference of the Pulſes according to different Ages.

In an old Man the Pulſe is naturally pretty ſlow and feeble; if the contrary happens it is a Diſeaſe: In the bloom of Age the Pulſe is naturally hard and full; if the contrary happens it is a Diſeaſe: However, with relation to this, there are two Obſervations to be made.

1. There are ſome old Men whoſe Pulſe is ſtrong and pretty quick, but at the ſame time hard, and not friſking: It is a natural Pulſe that indicates the robuſt Conſtitution they are bleſs'd with: This Pulſe is likewiſe called The Pulſe of Long Life: But when the Pulſe of an old Man is ſtrong, and likewiſe at the ſame time friſking or ſkipping, and as it were diſturbed, all the Strength that remains to this Man is outward; he has not much within, nor can he laſt much longer.

2. A

2. A Man in the Flower of his Age ſometimes has a Pulſe that is ſlow and ſlender, but in a manner gentle and equal, and pretty uniform in the three different Places where it is uſually felt: This is not much amiſs; it is a natural Pulſe and proper to Perſons that have been brought up tenderly; but if in the Flower of the Age the Pulſe is ſo fine and ſlender, that it ſeems to riſe up and grow hard by Intervals; if it is not the ſame at the Wriſt as at the Extremity of the *Cubitus*, but very different, this Pulſe is mortal.

There muſt be reſpect had to the Conſtitution and Stature.

In feeling the Pulſe one ought to have regard to the Stature and the Corpulence of the Subject, and its being naturally more dull or active; if the Pulſe anſwers thereto it is good, but if otherwiſe it is bad.

REMARK.

Neither the Text nor the Commentary diſcover in what this Correſpondence conſiſts.

The TEXT.

The Complexion of the Patient ought to agree with the Pulſe.

If the Complexion of the ſick Perſon does not quadrate with the Pulſe it is a bad ſign: But there is this Obſervation to be made, That if the Colour which according to its kind overpowers the Pulſe oppoſite thereto, if the ſick Perſon dies it will be ſuddenly; whereas if the Pulſe, according to its kind, overpowers the Complexion contrary thereto, if the ſick Perſon dies it will be after he has lingred for ſome time.

But if the Patient eſcapes there is this Obſervation to be made, That if it is the Pulſe which changes, and ſubmits to the Complexion, the Cure will be ſpeedy: On the contrary it will be ſlow if the Complexion

plexion changes and becomes agreeable to the Pulſe while the Pulſe continues the ſame; but when once the one and the other quadrate as they ought the Danger is over.

When it is known in what noble Part the Diſeaſe lies, one may judge by the Patient's Pulſe when he will die.

When the Diſtemper is in the Liver the Pulſe is commonly tremulous; but if this Tremulouſneſs is hard, ſtrong and quick, like ſo many repeated Strokes of a Blade when it is whetted at the Place mark'd for the Pulſe of the Liver, the Patient in this Caſe will not live above a Day: He'll die the next Day, between Three and Seven in the Evening.

REMARK.

This Place is the Joint of the *Cubitus* with the Wriſt of the left Arm. See the Place where the Pulſes proper to each of the Entrails are mentioned.

The TEXT.

In Diſeaſes of the Heart the Pulſe proper to this Viſcus is overflowing: If you find at the ſame time the Skin leap, like the Head of a Drum when it is beating, knowing from other Signs that the Diſtemper is in the Heart, you may be certain that the Patient will die the next Day between Nine in the Evening and One in the Morning.

When the Diſeaſe is in the Stomach the Pulſe generally proper to this Viſcus is feeble: If beſides you find the Motion like that of Water falling Drop by Drop through a Crack, or if without the leaſt Friſking or Skipping it is flabby, like a ſmall Stream of Water, the Patient will die the next Day between One and Five in the Morning.

When the Diſeaſe is in the Lungs the Pulſe proper to this Viſcus is generally ſharp or rough; but if you find

find it mixt with a certain ſlight ſhort Motion, ſuch as is that of the Feathers or Hairs of Animals when they are put in Agitation by the Wind, the Patient will die the next Day between Nine in the Morning and One in the Afternoon.

When the Diſeaſe is in the Kidneys the Pulſe generally belonging to theſe Viſcera is hard; but if you find, over and above, that its Motion imitates that of the Beak of a Bird in Pecking, the ſick Perſon will die the next Day between Nine and Eleven in the Morning, or elſe between One and Three in the Afternoon, or between Seven and Nine in the Evening, or between One and Three in the Morning.

If there are ſick Perſons who, in ſuch like Caſes, paſs the Terms that are fixed, they are Perſons whoſe Stomach is naturally good, and are able to eat to the very laſt.

That Aphoriſm ought to be rejected that ſays any one of the five noble Parts being deſtitute of Spirits the Perſon will die at the end of four Years.

An ancient Book ſays, that if in the Pulſe of any Perſon after forty ſucceſſive Beats there is a Failure of one, it is a ſign that one of the noble Parts, called *Tſang*, is deſtitute of Spirits, and Death will follow four Years afterwards, when the Spring-ſeaſon ſhall ſend forth Graſs and Herbs.

Thoſe who ſince that time have treated of the Pulſe unanimouſly ſay, that when the Pulſe beats fifty times ſucceſſively, without ſtopping, the Perſon is in perfect Health, and his Conſtitution is ſound: If after fifty ſucceſſive Beats there is a Failure of one it is a ſign that one of the noble Parts is deſtitute of Spirits, and Death will follow five Years after: Alas! if every thing aſſerted in theſe Books was to be credited ſeveral other things might be mentioned more ſtrange than theſe.

If the Liver is able to perform its Functions no longer, Death will enſue in eight Days; if it is the Heart,

Heart, a Day will be the outſide; if the Lungs one may ſurvive three Days, and even to five if it be the Stomach; if it be the Kidneys, four Days is the longeſt: This is aſſerted in Books to which one may ſafely give credit.

But when we read that when one of the noble Parts, *Tſang*, is deſtitute of Spirits, Death will not follow till four Years after, and that in the Spring-ſeaſon: This is not at all credible; common Phyſicians and Men of ſmall Underſtanding uſually adhere to Books without any Diſcernment, by which they deceive themſelves and impoſe upon the Publick; I know nothing more contemptible.

REMARK.

I am not able to ſay to whom this Scrap of Criticiſm belongs, it is put into the Text with the reſt, and conſequently is attributed to *Ouang tchou ho*, who is ſaid to be the Author of this Book: The Critick ſays, very properly, that we ought not to follow every thing that is aſſerted in Books without Diſtinction, not even the moſt ancient and moſt valued; and whether he has reaſon or no to adopt what he has adopted I ſhall not examine in this Place.

I ſhall only obſerve that the Refutation of the Aphoriſm, which he rejects, ſuppoſes that the Author of the ancient Book has aſſerted that one may live four Years, tho' one of the noble Parts called *Tſang* was intirely deſtitute of Spirits: This is to take it ſtrictly according to the Rigor of the Letter; it may be explained more favourably, and the Author might only mean that the Intermiſſion of one Beat at the end of forty was a ſign that one of the noble Parts, called *Tſang*, was in an ill State, and ſcarcely admitted any Spirits; inſomuch that Proceeding ſtill, from bad to worſe, Death would follow at the end of ſuch a number of Years: But to ſay that this Term ſhall be juſt four Years, and no more, is being too particular; our Critick

Critick has overlooked this Circumſtance, for he himſelf is as exact in his Determination, tho' for a much ſhorter time, as may be ſeen in the preceding Article.

The TEXT.

There are Occaſions, that regard being had to the Cauſe and Nature of the Diſeaſe, will admit of a Deviation from the common Rules of the Pulſe.

When the Pulſe is externally ſuperficial, and eaſy to be felt when the Finger is laid gently on it, it is uſual to preſcribe a Sweat; however there are Occaſions in which, tho' the ſick Perſon has ſuch a Pulſe, it will be proper to procure an Evacuation by Stool.

Tchong king gives us an Example; Tho' the Pulſe be ſuperficial and high, ſays he, if the Patient feels an Oppreſſion at the Region of the Heart, and a Heat in one of the noble Parts, named *Tſang*, let an Evacuation be procured by Stool, and not by Sweat.

There are ſeveral other ſuch like Caſes, and 'tis a great Error always to follow the common Rules relating to the Pulſe, without regarding the Cauſe and Nature of certain particular Diſtempers.

There are alſo Occaſions wherein, regard being had to the Situation of the Pulſe, there muſt be a Deviation from the common Rules laid down for ſome Diſeaſes.

When the Diſeaſe is external the common Rule is to procure a Sweat; but ſometimes, according to the Indication of the Pulſe, this Rule muſt be neglected: For inſtance, ſays *Tchong king*, in a Pain of the Head with Heat, if you find that the Pulſe is more deep than uſual, and the Pain is in the Head only, and not in any other part of the Body, there muſt be Proviſion made for the internal Parts, there muſt be no Sweating Medicine adminiſtred, but a Potion called *Sunhi*, regard being had to the Indication of the deep Pulſe.

Like-

Likewiſe in internal Diſeaſes the common Method is to give Catharticks: However when there is an internal Heat which came on in the Afternoon, and the Pulſe is ſuperficial and empty at the ſame time, do not purge at all, but procure a Sweat, and for that purpoſe make uſe of the Decoction of the Tops of the Tree *Kouei*.

Likewiſe, when there is a Stoppage at the Stomach, 'tis common to give a certain Potion which, carrying the Humours downward, opens the Paſſages of the Breaſt, and on this account is called a Pectoral: However, tho' there be a Stoppage in the Stomach or Breaſt, if the Pulſe is high and ſuperficial, forbear Purging, becauſe it will prove mortal.

Likewiſe, in certain wandring Pains throughout the Body, it is uſual to adminiſter a Potion compoſed of *Ma hoang*, and the Tops of the Tree *Kouei*, by this means a Sweat is procured which commonly removes the Pains: However, if in theſe Pains you find the Pulſe at the extremity of the *Cubitus* evidently ſlow, take heed of Sweating; take ſpecial heed to the Indication of the Pulſe, and endeavour to reeſtabliſh the Spirits and Blood which are defective.

An important Obſervation relating to the Prognoſticks of malignant Fevers in the Winter.

Tchong king ſays, If the Pulſe be ſuperficial, moveable, ſtrong, hurrying, ſlippery, it is *Yang*.

REMARK.

That is it indicates Heat, if not exceſſive at leaſt that which is ſufficient.

The TEXT.

A deep, ſharp, tremulous weak Pulſe is *Yn*.

RE-

REMARK.

That is it indicates Cold, or at leaſt a Defect of Heat.

The TEXT.

If the Cauſe of the Diſtemper is *Yn*, and the Pulſe is *Yang*, if the Patient be taken proper care of he will not die: If the Cauſe of the Diſtemper is *Yang*, and the Pulſe is *Yn*, he will certainly die.

This is the moſt important Obſervation relating to the Prognoſticks of malignant Fevers in the Winter, and whoever underſtands theſe few Words knows more than half of the 397 Methods laid down by ſome for this purpoſe.

Of Women's Pulſes.

Women have generally a pretty full Pulſe at the extremity of the *Cubitus*, but ſtronger in the right Arm than in the left; and if you find in them the Pulſe of the Kidneys it is that of the extremity of the *Cubitus*, ſmall, ſharp, and ſuperficial withal; or if the Pulſe of the Liver, [it is the Pulſe at the Joint of the left Wriſt] ſharp, hurrying, there is an Obſtruction, and the Catamenia are not regular: Likewiſe when the Pulſe at the extremity of the *Cubitus* is ſlippery and interrupted, or ſmall and ſlow, the Catamenia are not regular, they come but once in the ſpace of three Months.

When a Woman, who otherwiſe is in good Health, has a Pulſe regularly ſuperficial or deep, as it ought to be in the three different Places where it is uſually felt; in this Caſe if the Catamenia fail, 'tis only when ſhe is with child: Another ſign, likewiſe, is when the Pulſe at the extremity of the *Cubitus* is high, and more vigorous than uſual.

If the Pulſe at the extremity of the left *Cubitus* happens to be overflowing and high, or overflowing and

and full, ſhe is with child of a Son: If at the extremity of the right *Cubitus* the Pulſe is overflowing and high, or ſlippery, ſhe is with child of a Daughter.

Others give another Rule: When a Woman is of a weak and tender Conſtitution, if when the Finger is preſſed hard upon the Pulſe of the *Cubitus* the Beats continue to be felt, and ſhe then has not her Catamenia, it is becauſe ſhe is pregnant; the ſame thing may be ſaid of a Woman whoſe Catamenia ceaſe, and whoſe ſix Pulſes are in their natural Situation, for if it were otherwiſe ſhe would be ſickly.

This is the Senſe of the ancient Book concerning the Pulſe, that when the Pulſe is ſuperficial or deep, as it ought to be in the three different Places of each Arm, and when the Finger is preſſed upon it the Beats ſtill continue to be felt, the Woman is with child, and there is no occaſion, in judging of it, to have recourſe to the Difference of the Pulſes, ſuch as overflowing, ſlippery, *&c.*

In the firſt Months of being with child the Pulſe of the Wriſt is often ſmall, and that of the *Cubitus* quick; if in preſſing the Finger upon it, it ſeems to diſperſe ſhe is three Months gone; but if when it is preſſed it does not diſperſe, but keeps its uſual Conſiſtence, ſhe is five Months gone.

When the Catamenia ceaſe after a Woman has conceived, if then the Pulſe is long and tremulous her Fruit will not come to Maturity, but a falſe Conception will follow.

When in the ſeventh or eighth Month of Pregnancy the Pulſe is full, hard, and ſtrong, 'tis a good ſign; if it is deep and ſlender the Woman will have a difficult Time, and will die in Childbed.

The ancient Book of the Pulſe ſays that when a Woman with child, who is otherwiſe in good Health, has a deep Pulſe but full in the left Arm, ſhe is big with a Son; when ſhe has a Pulſe ſuperficial and high in the right Arm, 'tis a Daughter: If the Pulſe

is deep, but full in both Arms, ſhe is big with two Boys: If the Pulſe is ſuperficial and high in both Arms, 'tis with two Daughters: The ancient Book of the Pulſe ſtops here.

Some of the Moderns have preſcribed Rules to diſcover if a Woman is big with three Boys or three Girls, or with a Boy and a Girl: If in obſerving this Rule they ſometimes happen to be right, it is mere Chance; but as for myſelf I never follow ſuch ridiculous Whimſies.

REMARK.

Ouang chou ho, who lived under *Tſin chi hoang*, that famous Burner of Books makes mention here of ſeveral Treatiſes of the Pulſe, which at the ſame time he diſtinguiſhed into ancient and modern: At preſent *Ouang chou ho* is himſelf the moſt ancient Author that we have upon this Subject.

If a Woman generally has the Pulſe at the extremity of the *Cubitus*, ſmall, weak and ſharp, the Abdomen is generally cold, and ſubject to violent Shiverings tho' ſhe be ever ſo young, and ſhe may be certain ſhe will never have a Son; but if ſhe is advanced in Years ſhe will have neither Son nor Daughter.

The SECRET *of the* PULSE:

PART II.

Tranſlated from the *CHINESE.*

Of the Pulſe of the Heart.

IN the Examination of the Pulſe, with relation to the Heart, it is neceſſary to have a cloſe Attention and a juſt Diſcernment: If the Heart is attacked, and

and the Diſtemper proceeds from a bad Repletion of peccant Humours, the Patient is troubled with frightful Imaginations, and diſturbed with monſtrous and dreadful Figures: If the Diſeaſe proceeds from Inanition the Patient raves of Smoke, Fire, Light, and ſuch like things.

When the Pulſe is quick in the three Places where it is uſually felt, [it is the left Arm only that is treated of here] the Heat is extraordinary in the Heart; in this Caſe there commonly ariſe ſmall Ulcers on the Tongue, and Chops in the Lips; the Patient utters idle things, ſees Spirits, and would drink without Intermiſſion if he was permitted.

When the Pulſe of the Heart is [*Kong*,] that is when it feels like a hole in a Flute, having two ſenſible Extremities, and a void Place in the middle, there is a loſs of Blood either by Vomiting or Urine, and ſometimes by both.

When the Pulſe of the Wriſt of the left Hand, called otherwiſe the Pulſe of the Heart, being thus, flows back, if I may ſo ſpeak, upon the Joint, the whole Body is full of Pain which ſeems to pierce to the very Bone: The Heart perceives a parching Heat, cauſing great Anxiety, and the Head, eſpecially the Face, is all in a Flame.

When the Pulſe of the Heart is high and full it is ſtill a ſign of extraordinary Heat; the Fire withheld, and as it were embarraſſed, produces Wind: Theſe are the parching Vapours which cauſe Pain and Anxiety, and communicate to the Face the proper Colour of the Heart.

When the Pulſe of the Heart is ſmall there is a Defect of Heat, and a kind of Inanition; the Patient being then ſubject to panick Fears, and Alternatives of Heat and Shivering: If the Pulſe is in a hurry, there are Pains in the Entrails, and Suppreſſion of Urine.

If at the ſame time it be full and high, and more ſlippery, there is Terror, diſorder in the Tongue, and difficulty of ſpeaking; if only ſlippery it is a ſign only of ſimple Heat, which has nothing very morbifick; but if it is ſharp, there is wanting at the Heart a proper degree of Strength; then there is likewiſe a difficulty of ſpeaking.

If the Pulſe of the Heart is deep and confined a cold Humour is the occaſion of the Diſorder, whence proceeds a *Cardialgia*; but if the Pulſe is tremulous, there enſues a Palpitation, and a canine Appetite.

When the Patient has an inflamed Viſage, an anxious Heart affecting to laugh much, there is an exceſſive Heat in the Palms of the Hands, and a great Drineſs in the Mouth; the Pulſe likewiſe agreeable to this State is a Pulſe confined, full, and inclinable to be quick; if on the contrary it is deep and flabby, the Diſeaſe is very difficult to heal.

Of the Pulſe of the Liver.

REMARK.

The Pulſe proper to the Liver is the Pulſe at the Joint of the left Wriſt, as was mentioned at the beginning.

The TEXT.

The Pulſe of the Liver in its uſual and healthy Condition is long and tremulous; when it is ſuperficial and ſhort the Liver undergoes an Alteration, and one is ſubject to Emotions of Anger.

When the Pulſe of the Liver is full one dreams of Mountains, Trees and Foreſts; when it is empty one dreams of Herbs and Buſhes.

The Diſtemper, called *Fei ki*, proceeds from an Obſtruction of the Liver; it is a ſenſible Swelling lying under the Ribs.

COM-

COMMENTARY.

This Tumour generally happens in the Spring: This Diſtemper commonly has its riſe in the Lungs; but the Liver not being able to get rid of the vitiated Humour that it receives, collects it together and forms a Tumour; whence often proceeds a troubleſome Cough, and a Quartan Ague of long continuance.

The TEXT.

When the Pulſe is long and tremulous in the three Places of the left Arm, where it is uſually felt, the Liver is not then in a natural State, but is faulty thro' exceſs; upon which is generally felt a Pain in the Eyes, and large Tears are ſhed by intervals: The Patient is fretful, eaſily provoked, and very ſubject to be clamorous.

If the Pulſe of the Liver, being ſoft, inclines never ſo little to long Tremulouſneſs, it preſages nothing amiſs; but if it inclines to the ſhort Tremulouſneſs, there is an Alteration in the Liver, but not conſiderable.

If the Pulſe of the Liver, being ſuperficial and ſtrong, is at the ſame time full the Alteration of the Liver is conſiderable; then generally the Eyes are red and full of Pain, the Patient does not ſee clear, but imagines his Eyes are covered with ſomething that prevents his ſeeing.

When the Pulſe of the Liver is, as it were, empty in the middle, having two ſenſible Extremities like the hole of a Flute, the Sight becomes dim, the Patient ſometimes vomits Blood, and the Arms and the Legs loſe their motion.

If the Pulſe of the Liver is ſharp or rough there is a waſting of this Viſcus, and a ſolution of the Blood; the Sides are commonly puffed up or ſwelled, and the ſwelling is perceived as far as the Armpits.

If the Pulſe of the Liver is ſlippery the Liver is too hot, and this heat communicates it ſelf to the Head, particularly to the Eyes.

The Indication is quite otherwiſe when the Pulſe is either ſhort and tremulous, or full, or long and tremulous, or deep; then there is an Obſtruction, and a Swelling to be feared: When this Pulſe is ſmall, weak, ſuperficial, and as it were diſperſed, either there is a failure of the Spirits, or they have not a free courſe; then the Sight fails, they ſee as they commonly ſay Stars, and they are ſcarce able to diſtinguiſh any thing exactly.

When the Pulſe is ſuperficial to the laſt degree the whole Body is feeble, and there is a danger of a Palſy.

In ſhort in Diſtempers of the Liver the Face has generally a blueiſh caſt, there is Weakneſs or Pain in the Joints, the Patient has an angry Look, the Eyes are often ſhut, as if unwilling to ſee any Perſon whatever.

If the Pulſe of the Liver is quick, and likewiſe long and tremulous, there is ſtill ſome hope of a Cure; but if when it changes it becomes ſuperficial, and at the ſame time ſhort and ſharp, the Diſtemper is then incurable.

Of the Pulſe of the Stomach Pi.

When the Stomach is ſound the Pulſe proper to this Viſcus is moderately ſlow. [It is the Pulſe at the Wriſt of the right Hand.]

REMARK.

The *Chineſe* diſtinguiſh the Orifice of the Stomach from the Stomach it ſelf; they call the firſt *Pi*, and the ſecond *Ouei*; there is nothing to be ſaid to this, but they reckon the firſt among the five *Tſang*, and the ſecond one of the ſix *Fou*.

This

This appears contrary to Reaſon, eſpecially if we adhere to the Interpretation of ſome of the Moderns, who explain the firſt Character by another which ſignifies to retain, to ſhut up; and the ſecond Character by another which, according to the ſame Interpreters, ſignifies Gate, Paſſage; for it is plain that the Stomach may be ſaid more properly to retain the Aliments than the ſuperior Orifice.

Thus, according to this Interpretation, there is reaſon to place the Stomach among the five *Tſang*, and the Orifice among the ſix *Fou*; but let this be as it will, the Phyſicians in their practice and uſual way of ſpeaking almoſt always join the *Pi* and *Ouei*.

The TEXT.

If the Motion of the Pulſe of the Stomach reſembles that of Liquor ſwallowed without interruption, the Stomach has loſt its ſound and natural Conſtitution.

This may proceed from two different Cauſes, either Fulneſs, upon which they dream of Muſick and Diverſions; or Inanition, when they dream of Feaſts.

The Stomach dreads Moiſture very much, and when it ſuffers by that there is heard a Motion in this Viſcus, and in the Inteſtines, and there enſues one of the five Fluxes.

COMMENTARY.

The five Fluxes are the Flux of the Stomach, the Flux of its Orifice, the Flux of the large Inteſtines, the Flux of the ſmall Inteſtines, the Flux called *Ta kia*: In the firſt the Aliments are not digeſted; in the ſecond there is a Tenſion of the Belly, in conſequence whereof the Aliments taken in are returned by the Mouth; in the third there is a Motion and Pain in the Entrails, and the Stools are of a white Colour; in the fourth there is likewiſe Pain in the Entrails, but not violent; there comes away Blood, and ſometimes a purulent Matter with the Urine; in the fifth there

is a ſtrong Motion to go to Stool, and the Patient goes ſeveral times to no purpoſe.

REMARK.

This laſt is called a *Teneſmus* in *Europe:* The Commentator calls it *Ta kia*, a Name the Origin of which I am unacquainted with: The Phyſicians of the preſent Age generally term it *Ge tchang*, a Name which ſhews that they aſcribe this Diſtemper to too great a heat of the Inteſtines.

The TEXT.

The Stomach is ſubject to a Diſtemper called *Pi ki*; it uſually begins in the Winter, and it is a Defluxion like to a Tumour: This Diſtemper, if it be laſting, is followed with a Jaundice, and a general falling away of the whole Body.

COMMENTARY.

This Swelling anſwers to the Pit of the Stomach, and appears there oftentimes of the bigneſs of a ſmall Plate turned upſide down.

REMARK.

There are ſmall Plates in *China* not above three Inches in Diameter.

The TEXT.

If the moderate Slowneſs which agrees to the Pulſe of the right Wriſt, proper to the Stomach, is like that of the Joint at the Extremity of the *Cubitus* of the ſame right Arm, and at the ſame time the Stomach ſuffers from exceſs of heat, the Mouth then has an ill ſmell, the Patient is ſubject to troubleſome *Nauſeas*, but never vomits; the Gums are eaten away, the Teeth are left bare, the Hair turns dark, Cold and Heat often ſucceed by turns, and the Strength continually decays.

If

If the Pulſe proper to the Stomach is full, and at the ſame time ſuperficial, the Digeſtion is not good; the Mouth is generally dry, and tho' the Patient eats and drinks never ſo much he ſtill is weak, and ſeems to be empty: But if this Pulſe is only full there is too much heat in the Stomach, from whence proceed Vapours that produce a ſtinking Breath.

If this Pulſe is ſharp it is to no purpoſe to eat, for it does no good, nor does it ever cauſe the Perſon to thrive.

If the Pulſe is ſhort and tremulous there is a Pain at the Stomach, and dolorous Shrinkings at the Joints; the Patient is troubled with continual *Nauſeas*, and has a deſire to vomit, but cannot.

If this Pulſe is long and tremulous there is an exceſſive heat in the Liver, which renders imperfect and ſpoils the Digeſtion of the Stomach.

If the Pulſe is extraordinary full the Patient is troubled with inward Pains and dreadful Anxieties, as if he were poſſeſſed with a Demon: But you ought not on this account to have recourſe to Conjurers and their Tricks to diſpoſſeſs him.

COMMENTARY.

Extinguiſh, by an Evacuation, the too great heat of the Heart, and the Diſeaſe will diſappear of it ſelf.

The TEXT.

In certain Diſeaſes of the Stomach, which are pretty often accompanied with Pains at the Joints, wherein the Countenance becomes yellow, and the Body heavy, there is an Indigeſtion and a Diarrhœa: As troubleſome as this Condition is if the Pulſe be deep, moderately ſlow, ſlender, fine and ſmall, there is hopes of Recovery; but if it is ſhort, tremulous and ſtrong, Death is unavoidable.

Of

Of the Pulſe of the Lungs.

As the ſmall Inteſtines ſympathiſe with the Heart, in like manner the large ſympathiſe with the Lungs; to ſpeak too much and drink too much Wine, are hurtful to the Lungs; too much ſpeaking often cauſes a Cough, and drinking too freely does the ſame, whence the Face is puffed up or ſwelled, and even ſometimes is full of Pimples.

There is a Diſtemper of the Lungs called *Sië puen*; it begins in the Spring, and is commonly perceived near the right Armpit.

COMMENTARY.

It is a Defluxion which forms a Swelling at the Place mentioned in the Text; this Tumour ſometimes appears as large as a ſmall Cup turned upſide down.

REMARK.

Thoſe Cups which are uſed in *China* to drink Wine in are very ſmall.

COMMENTARY.

The Origin of this Diſtemper is a bad ſort of Blood ſent from the Heart: The Lungs make an effort to throw it off either to the Liver, or back to the Heart; but if the Lungs, being weaker than theſe two *Viſcera*, cannot get rid of it, there ariſes an Obſtruction and a Swelling; if Nature or Medicines do not quickly diſperſe it, it will be followed by a Fever, which will be hot and cold by fits; and this will be attended with an Ulcer of the Lungs.

The TEXT.

When the Lungs are ſound the Pulſe proper to this *Viſcus* [which is that at the Joint of the right Wriſt] is ſuperficial, ſharp and ſhort; when it is ſtrong, overflowing, long and tremulous, the Lungs are not then perfectly

perfectly ſound; if it is diſordered by a bad Repletion the Patient dreams of Arms, Soldiers, Guards and Centinels; if it is by Inanition he dreams of marſhy Lands and difficult Roads.

If at the three Places of the right Arm, where it is uſually felt, it is found to be ſuperficial, the Lungs have ſuffered, and do ſuffer from the Air or Wind; hence proceeds running at the Noſe, viſcuous Spittle mixt at length with *Pus*; then the Patient is afraid of Cold, keeps himſelf as warm as poſſible, feels a ſuperficial Pain almoſt throughout the Body, but eſpecially a dry Tenſion of the Forehead, and a painful White in the Eyes, from whence proceed Tears by fits.

When the Pulſe proper to the Lungs is at the ſame time ſuperficial and full, the Throat becomes dry, and is ſometimes inflamed; the Body is bound, and the Stools are ſharp, the Noſe generally loſing the ſenſe of Smelling.

But if this Pulſe is at the ſame time full and ſlippery, then the Skin and the Hair ſhrink and become withered; the Eyes are full of Tears, the Spittle viſcous, the Throat dry and diſpoſed to be inflamed: All this is increaſed in the Autumn, if there is not care taken in the Summer; for this purpoſe Bleeding is proper.

REMARK.

The Text ſays that [*Pien*] a ſharp Stone is proper; and the Commentary, enlarging a little upon the Text, ſays in ſuch a Caſe it is neceſſary in the Summer to uſe a ſharp Stone to evacuate what the Heart has too much of, that is the exceſſive heat that it has; for according to what is ſaid elſewhere the Heart, among the five *Tſang*, anſwers to Fire among the five Elements.

From this Place alone it is clear that Bloodletting was known to the *Chineſe* a long time ago, as a means

to

to prevent the bad Conſequences of an exceſs of heat, and it is actually uſed in *China* very frequently for Horſes and Aſſes.

With reſpect to Men it is frequently practis'd, but commonly in a manner which can have no great effect the Orifice is ſo ſmall, and the quantity of Blood taken away is ſo little; generally ſpeaking it is but the third of a Porringer, and ſometimes leſs; it muſt likewiſe be owned that the frugality of the *Chineſe*, and the ſlightneſs of their Nouriſhment, makes this Remedy leſs neceſſary than in *Europe*.

However there are Occaſions wherein the *Chineſe* look upon it as the only Remedy, and at the ſame time an infallible one: A Man is ſometimes ſeized with a kind of a fit of the Gravel, which cauſes inſupportable Pains; he cries out aloud, but his Voice is ſoon interrupted by the violence of the Diſtemper, the Eyes are diſtorted, the Viſage becomes livid, the extreme Parts are cold, and the Patient is almoſt at his laſt gaſp.

The *Chineſe* commonly attribute this Diſeaſe to the Gravel, without determining where it reſides: A Chriſtian of the Age of twenty-five was one Evening ſeized with this Diſtemper; they could not come to give me notice of the danger he was in, becauſe his Houſe was in the Suburbs, and the Gates of the City were ſhut: Every one ſaid, when they ſaw the Patient, that his Diſtemper was the Gravel, and that it was neceſſary to ſend for a Perſon to bleed him; this Perſon was neither Phyſician nor Surgeon, however being ſent for he came, tied the Patient's Arm above the Elbow, waſhed and rubbed the Arm under the Ligature, and then with a Lancet, made upon the Spot with a bit of broken *China*, he opened the Vein in the uſual Place, that is at the bending of the Arm; the Blood ſpurted out very high, upon which the Ligature was untied, and the Blood ſuffered to run

and

and ſtop of it ſelf, and they did not ſo much as bind up the Wound: I was informed that inſtead of binding up the Orifice made by the Lancet, they generally apply a grain of Salt; the Patient was cured, and the next Day in the Evening he came to the Church.

I was curious to ſee the Place where he was let Blood, and I found it to be the ſame where it is generally done by the *Europeans*; the Orifice was already almoſt entirely healed, being but very ſmall at firſt; the Chriſtians aſſured me that the quantity of Blood would fill two Cups, ſuch as they uſually drink Tea out of.

The TEXT.

If the Pulſe proper to the Lungs is deep, ſhort and tremulous, and inclinable to be ſlippery at the ſame time, 'tis a certain ſign of a Cough.

COMMENTARY.

This Cough proceeds from Cold.

The TEXT.

If the Pulſe being ſmall, ſuperficial, and is at the ſame time as it were diſperſed, then the Lungs are as they ought to be; it is in its natural and ſound State.

REMARK.

The Commentary expreſſes the Character of this Pulſe, mixt with the three expreſſed in the Text, by the Compariſon of the Motion which is made by a heap of Feathers when it is blown upon by a ſmall Wind.

The TEXT.

But if the Pulſe proper to the Lungs is at the ſame time ſuperficial and overflowing, the Breaſt is oppreſſed with ſome Defluxion, and there is at the ſame time a Motion in the large Inteſtines.

If

If the Pulſe be long and tremulous the Cold has cauſed Ventoſities in the Breaſt, which is commonly accompanied with a Conſtipation.

If the Pulſe ſeems to be empty in the middle, like a hole in a Flute when the Finger is laid upon it, there is a Hemorrhagy, and a Diſſipation of the Spirits.

If the Pulſe is deep, ſlender, and inclinable to be ſlippery, the Bones are as it were ſtewed *in Balneo Mariæ*; the Skin and the Hair become rough, and there is a Succeſſion of Heat and Cold.

In ſhort when a Man who has diſtempered Lungs ſpits Blood, or bleeds at the Noſe, coughs violently by intervals, is melancholy and full of Complaints; if the Pulſe in ſuch a Caſe is ſuperficial, and never ſo little ſharp, the Sign is not quite ſo bad, nor is the Diſeaſe abſolutely incurable; but if it is overflowing, ſtrong, and bordering upon the hard, there is no poſſibility of a Cure.

Of the Pulſe of the Kidneys.

If the Pulſe proper to the Kidneys be deep and ſlippery in the Winter it is in its natural State.

REMARK.

The Pulſe at the Extremity of the *Cubitus* of the right Arm has reference to the right Kidney, and the ſame in the left Arm to the left Kidney: Here the Text ſpeaks of both confuſedly.

The TEXT.

If the Pulſe is ſuperficial and ſlow the Kidneys are diſordered, and the Cauſe of the Diſtemper is in the Stomach.

It happens thro' Cold that ſome Perſons are always ſpitting, and this draws off the Humidity neceſſary for the Kidneys, from whence enſues a troubleſome Drineſs.

There

There is a Diſtemper called *Puen tun*, a kind of Tumour or Swelling which is perceived in the umbilical Region, the Cauſe whereof is an Obſtruction, and which commonly ends in a univerſal Palſy.

When the Kidneys are in a diſeaſed State, if it happens thro' Repletion, there is perceived a Weight in the Region of the Loins, eſpecially in the Night when the Perſon comes to lie down; if it is cauſed by Inanition or Weakneſs, the Urine is apt to come away inſenſibly when the Perſon is aſleep.

If at the three Places where the Pulſe is uſually felt it is found to be ſluggiſh, the Kidneys are diſordered with Cold, and there is Heat and Roughneſs in the Skin; the Patient when aſleep often dreams that he is falling into the Water, and when he is awake is thoughtful, anxious and melancholy.

If the Pulſe proper to the Kidneys ſeems to be diſperſed, or if the Perſon makes water too often, or too plentifully, or if there is a ſimple Gonorrhœa, then there is a Pain in the Region of the Loins, and in the Knees; there even ſometimes ariſe ſudden and cold Sweats without any apparent Cauſe: In ſhort the Pulſe above-mentioned is ſo much the worſe, if it does not exactly indicate any of theſe Diſtempers in particular.

If the Pulſe proper to the Kidneys is full and ſlippery, it is an infallible ſign of a Dyſury or difficulty of making water; the Urine is reddiſh and very hot.

If the Pulſe be ſharp it is a ſign of a troubleſome Gonorrhœa, the Patient is ſubject to a thouſand extravagant Dreams, eſpecially often imagining himſelf to be walking over great Waters; beſides there frequently happens a Swelling in the Scrotum and the right Teſticle.

If the Pulſe is at the ſame time full and ſtrong there is a heat in the Bladder, whence enſues a Suppreſſion of Urine, or at leaſt a difficulty of making water.

If

If the Pulſe is at the ſame time ſlippery, tremulous and long, or elſe deep, ſhort and tremulous, in both theſe Caſes there is a Pain in the Loins, and a Swelling in the Feet; but in theſe two Caſes the Cauſe of the Pain is not entirely the ſame.

COMMENTARY.

In the firſt Caſe the Pain is cauſed by humid Winds, but hot withal; in the ſecond Caſe by cold Winds.

The TEXT.

When the Pulſe proper to the Kidneys is ſuperficial, ſhort and tremulous, the Alteration in the Kidneys is perceived in the Ears, for they become deaf.

When the Kidneys are ſo affected that the Countenance becomes livid, and the Cold ſeizes the Legs and Feet, the Diſeaſe is very dangerous; however if the Pulſe is then deep, ſlippery, and inclinable to be long and tremulous, the Diſtemper is not incurable; but if the Pulſe be then ſlow and ſtrong, there is little hope left.

General Obſervations on the Pulſe wherever it is felt.

1. In whatever Arm and Place the Pulſe is felt there ought to be regard had to the Seaſon.

2. The Pulſe of a healthy Perſon beats at leaſt forty five times ſucceſſively, without any conſiderable Intermiſſion.

3. When the Pulſe is perceived under the Fingers to be long and tremulous, or in a hurry, or overflowing, or ſhort and tremulous, one may judge in general that there is an exceſs of Heat and Ventoſities.

4. When the Pulſe becomes deep and ſlender all of a ſudden, and as it were by ſtealth, the Cauſe of the Diſeaſe is Cold, and it preys upon the Spirits.

5. When the Pulſe imitates the Motion of Water that falls drop by drop through a Crack in the Cieling,

ing, or the Motion of a Bird's Beak when it pecks any thing, we may judge that the Diſeaſe is incurable.

Obſervations on the Pulſe of the left Wriſt, which is proper to the Heart.

1. If after forty-five uſual Beats it alters or ceaſes, for a ſhort time only, it is no very dangerous matter.

2. When after thirty-one Beats it ſinks, and is remarkably backward in returning to its firſt State, if it be the Spring-ſeaſon in which this happens, the Patient will die the following Summer; the ſame may be ſaid in proportion with reſpect to the other Seaſons.

Obſervations upon the Pulſe of the Joint of the left Wriſt, the Pulſe proper to the Liver.

1. If the Pulſe beats fifty times in the uſual manner, or at leaſt forty-five times, without any remarkable Interruption, the Liver is ſound.

2. If after twenty-ſix proper Beats it ſinks and becomes deep, but returns quickly to its former State, there are exceſſive Heats and Ventoſities in the Liver.

3. If after twenty-nine proper Beats it becomes ſharp, and ſeems to conceal it ſelf, the Liver is in a bad State, and there is a remarkable Obſtruction; the Joints of the Body are affected with it, and it commonly proceeds from bad to worſe till it terminates in Death.

4. If after nineteen proper Beats it ſinks, riſes, then ſinks again, the Liver is quite ſpoiled, and is not able to perform its Functions; in which caſe all Human Aſſiſtance is to no purpoſe.

Obſervations upon the Pulſe of the Extremity of the left Cubitus, *the Pulſe proper to the left Kidney.*

1. If there is forty-five proper Beats without Intermiſſion the Kidney is ſound.

2. If when preſſed by the Finger it ſeems to be in a hurry, or long and tremulous, the Kidney ſuffers from Heat and Wind.

3. If it becomes very ſlow all of a ſudden the Diſeaſe is exceeding dangerous, and requires ſpeedy Aſſiſtance; it generally proceeds from Cold, and will require a great deal of Trouble and Expence to get rid of it.

4. If after twenty-five proper Beats it ſinks the Kidneys are depraved, and not able to perform their Functions; all the Phyſician's Skill will not be ſufficient to ſave the Patient, and the moſt that can be expected is a Reprieve, which can be but for a ſhort time.

Obſervations upon the Pulſe of the right Wriſt, which is proper to the Lungs.

1. If there are forty-five proper Beats without Intermiſſion the Lungs are ſound.

2. If this Pulſe is in a great hurry the Lungs have been diſordered by the external Air.

3. If when you continue to count the Beats, and obſerve the Pulſe, you find it becomes conſiderably ſlow after twenty Beats, the Lungs are void of the neceſſary degree of Heat; do not ſay this is a trifling matter, but get a Cure as faſt as you can; without which you will find that the Pulſe will ſink, and ſink again, that the feeble Patient will in a ſhort time not be able to quit his Bed; you will then perceive that the Lungs will no more be able to perform their Offices, and you will repent in good earneſt of having ſaid that it is a trifling matter.

4. If after twelve Beats of the Pulſe it then diſappears, or undergoes any remarkable Change, the ſick Perſon will ſoon be tormented with a troubleſome Cough, accompanied or followed with ſpitting purulent matter; the Strength will fail, the Hair decay, and tho' the famous *Tſin pien tſi* ſhould ariſe again from

from the Dead to adminiſter Phyſick, it would be without Succeſs.

Obſervations on the Pulſe at the Joint of the right Wriſt, which is proper to the Stomach.

1. If the Pulſe beats forty-five times in a proper manner, without Intermiſſion, the Stomach is ſound.

2. If the Pulſe falls into a great hurry, the Exceſs of Heat in the Stomach will diſturb the Concoction of the Aliments.

3. However this Viſcus moſt commonly ſuffers through defect of Heat, which will appear from the extreme Slowneſs of the Pulſe.

When it is in this condition, which is common enough, there are Nauſeas and Vomitings, and the Patient cannot live above ten Days.

Obſervations on the Pulſe at the Extremity of the right Cubitus, *which is proper to the right Kidney.*

1. If during forty-five proper Beats there happens no Intermiſſion this Viſcus is ſound.

2. If after nineteen healthy Beats it ſinks, then riſes and ſinks again, it is a ſure Prognoſtick of Death, for one out of a hundred does not eſcape.

3. If this Pulſe is ſtrong, hurrying, and inclinable to be tremulous, this Viſcus is diſordered with Ventoſities, which may be cured by proper Medicines.

4. If after ſeven agreeable Beats the Pulſe ſinks, riſes and ſinks again, without riſing till ſome time after, the Patient has but a few Hours to live.

Obſervations upon the ſeven Pulſes called Piao, *that is the external and more ſenſible in compariſon of the reſt.*

Upon the Pulſe called [Feou] *ſuperficial, and its different Indications.*

1. The ſuperficial Pulſe is that which when preſſed hard by the Finger is not felt at all, or but very little,

and which on the contrary is very ſenſible when gently preſſed.

2. In general when the Pulſe is ſuperficial at times and places when it ſhould be otherwiſe, as has been explained elſewhere, there is either a Cough or difficulty of breathing, or cold Sweats, or Laſſitude and Weight in the Loins, or unquiet Sleep, or elſe a Complication of theſe different Symptoms.

3. When upon preſſing with the Finger the Pulſe becomes very little ſenſible, and then upon feeling exceeding lightly it becomes very ſenſible, and if upon repeating this twice the ſame thing happens exactly, then the Blood is too hot, and yet the noble Parts have not that degree of Heat that they require: What Method muſt then be obſerved in the Cure? It muſt be by reſtoring the Spirits, and reducing the Heat and Cold to a juſt Temperature.

4. When the Pulſe is ſuperficial both in the right and left Wriſt, the Patient is diſordered by the external Air, and there is Pain and Heat in the Head.

5. If this Pulſe is the ſame at the Joints of the Wriſt, the Stomach is as it were exhauſted, and a Swelling or at leaſt a Tenſion of the Belly enſues.

6. If it is the ſame at the Extremity of the *Cubitus* the Wind or Air has hurt the Lungs, whereupon there enſues Drineſs or Roughneſs in the great Inteſtines, and conſequently a Conſtipation.

Of the Pulſe called Kong, *and its Indications.*

1. The ſecond of the Pulſes, called *Piao*, is the *Kong*; it yields a Senſation under the Finger like that of a hole of a Flute, leaving an empty ſpace between two Extremities; this Pulſe appearing at a time, and in places not agreeable to its Nature, generally indicates a Tenſion of the ſmall Inteſtines, a conſtant deſire to make water, and yet making drop by drop with pain; however by the help of proper Medicines theſe Diſorders may be cured.

2. If

2. If this Pulſe is perceived at the Wriſt there is an Obſtruction, Stoppage, and perhaps a Defluxion in the Breaſt.

3. If this Pulſe is found at the Joints of the Wriſt, it indicates an Abſceſs in the Inteſtines.

4. If it is found at the Extremity of the *Cubitus* there is an Inanition in the Kidneys, a ſharp Blood is ſecreted by the urinary Paſſages, or even thick purulent Matter.

Of the Pulſe called [Hoa,] *and its Indications.*

1. If in the Places where the Pulſe is uſually felt be perceived, under the Finger, ſomewhat like a Pearl, and if when preſſing a little harder it ſinks without going backward or forward, this kind of Pulſe is called ſlippery; when it is found at the three Places uſually felt, the Kidneys are diſordered, there is a Tenſion in the ſmall Inteſtines, a Weakneſs in the whole Body, and hot and cold Fits by turns, the Urine is ſharp and reddiſh, all which proceeds from too much Heat: The Cure is perform'd by a Mitigation of the Heat, in which if you ſucceed theſe Diſorders ceaſe.

2. When this Pulſe is only found at both Wriſts it indicates frequent Nauſeas.

3. When it is the ſame at both Joints the Stomach is cold, and cannot digeſt the Aliments.

4. When it is found at the Extremity of the *Cubitus*, the Belly in the umbilical Region is as cold as Ice, and in a condition which, according to the Commentator, makes the Patient thirſty, and yet he never drinks, but a grumbling in the Belly is heard.

Of the Pulſe called [Ché] *full, and its Indications.*

1. The fourth of the external Pulſes is ſaid to be full: It differs from the ſuperficial in that being preſſed hard it ſtill continues to be ſenſible, tho' it is more ſo when but ſlightly preſſed.

2. If this Pulſe is found the ſame in the three uſual Places of feeling it in each Arm, it indicates exceſſive internal Heat, which cauſes Inanition in the Stomach and its Orifice, and tho' the Patient eats ſufficiently he ſtill feels a Laſſitude and conſtant Lowneſs of Spirits; in this Caſe he muſt uſe temperate Cordials, which are neither too hot nor too cold.

3. When this Pulſe is found in the Wriſt at improper times, there is an Exceſs of Heat in the Breaſt.

4. If it is found at the Joints of the Wriſt there is a Pain in the Hypochondria, and the ſecond of the three *Tſiao*, or Stoves, is in diſorder.

5. If it is found at the Extremity of the *Cubitus*, and feels under the Finger like a Cord, it indicates a Swelling in the Belly and a Dyſury.

Of the Pulſe called Hien, *or long and tremulous, and its Indications.*

1. The fifth Pulſe of the *Piao*, or external, is called long and tremulous: It has this in common with the ſuperficial, that when it is preſſed hard with the Finger it is ſcarcely ſenſible, whereas when the Finger is laid on gently it is as ſenſible as the reſt; but it differs from the meerly ſuperficial in that there is obſerved in it every now and then a kind of Inequality or Trembling, much like that of the Strings of the Inſtrument called *Tſeng*.

2. If at the three Places where the Pulſe in each Arm is felt this ſort of Pulſe is found, it indicates ſpontaneous Sweats, Lowneſs of Spirit, and forebodes a Conſumption; the Hands and the Feet ſeem as if they were benumm'd, and are ſometimes full of Pain; the Skin likewiſe feels dry: The Indication of Cure in this Caſe is to maintain the natural Heat in the *Tan tien*; [this, ſays the Commentator, is three Inches below the Navel].

3. If this Pulſe is found in the Wriſts there is a ſharp Pain in the Region of the Breaſt; if it is found at

at the Joints the Stomach is affected with Cold, and the natural Heat of the loweſt Stove [*Tſiao*] is as it were extinguiſh'd by the Waters which ſtagnate in the Region of the Abdomen.

Of the Pulſe [Kin,] *ſhort and tremulous, and its Indications.*

1. The ſixth Pulſe of the external [*Piao*] is called ſhort and tremulous, it is ſomething of the Nature of the Superficial and Overflowing; it has however this proper to itſelf, that when the Finger is preſſed hard it is ſtill ſenſibly felt, but in laying on the Finger lightly there is a conſiderable Acceleration perceiv'd.

2. When in thoſe Places, where the Pulſe is uſually felt, it is found as has been deſcribed, there are malignant Vapours put in motion by internal Heat, and Madneſs is not far off; if it has not yet appeared it will ſoon diſcover itſelf by extravagant Words, fooliſh Threats, Songs and irregular Motions, and unleſs a skilful Phyſician be called in there is no hopes of a Cure.

3. If this Pulſe is only found at the Wriſts there is a Pain in the Head.

4. If it is only at the Joints the Pain is perceived, and increaſes, by little and little, at the Region of the Thorax.

5. If this Pulſe is at the extremity of the *Cubitus* the Pain is in the Abdomen, and ſo violent that the Patient keeps his Hand there inceſſantly.

Of the overflowing Pulſe [Hong,] *and its Indications.*

1. The ſeventh and laſt of the Pulſes called *Piao*, external and more ſenſible, is the Overflowing; it is always found to be very ſenſible tho' preſſed ever ſo hard, tho' it is more ſo when it is touched but gently.

2. When this Pulſe is found at the three uſual Places of the left Arm, there is a ſuperficial Heat

throughout the Body, drineſs of the large Inteſtines, Conſtipation, Thirſt, uneaſy Pain throughout the Body.

3. If this Pulſe is predominant in the middle of the Summer it indicates Exceſs of Heat, but not at all dangerous, for it will grow temperate of itſelf; but if it is in the middle of the Autumn, or in Winter, the Diſtemper requires a Remedy; the Patient ought firſt of all to have a Sweat, and then, after taking a laxative Medicine, the Exceſs of Heat will ceaſe.

4. If this Pulſe is only at the Wriſts the Exceſs of Heat is in the upper Parts, from the Head to the Breaſt.

5. If this Pulſe is only at the Joints, the Stomach is overloaded, and there ſucceeds a Nauſea and Vomiting.

6. If this Pulſe is only at the extremity of the *Cubitus*, the Heat is in the ſmall Inteſtines, which is communicated to the Kidneys; the Urine is ſharp and reddiſh, and there is an obtuſe Pain in the Legs.

OBSERVATIONS *upon the Eight Pulſes called* Li, *more internal and leſs ſenſible.*

Upon the Pulſe called [Ouei,] Small, *and its Indications.*

1. This Pulſe is the firſt of the eight, *Li:* It is diſtinguiſhed by preſſing moderately when the Beating is diſcovered, but is very ſmall; then preſſing ſomewhat harder a ſecond time it is ſtill perceivable, but ſo ſmall that all one can ſay is that it is not quite gone.

2. If it is found in the three uſual Places of each Arm, it indicates that the Spirits are greatly exhauſted; and when it continues ſo long, it is followed with a ſimple Gonorrhœa, the Viſage becomes livid, and in length of time the Bones grow quite dry.

3. If

3. If this Pulſe is found at the Wriſts, a malignant Humour attacks the Head and the Breaſt.

4. If it is only at the Joints, then the Heart is attacked.

5. If it is at the extremity of the *Cubitus* only, the malignant Humour has its Seat in the Abdomen: The Patient perceives a kind of Shivering throughout the Body, and when he drinks there is a grumbling of the Inteſtines.

Of the deep Pulſe [Tchin,] *and its Indications.*

1. The ſecond of the eight Pulſes, called *Li*, is deep or profound, and is known by this Mark, that if you preſs very hard it becomes ſenſible, but ſlow and looſe like a piece of old worn-out Stuff; and if the Finger does not preſs hard it is not at all perceptible.

2. If this Pulſe is found at the three uſual Places in each Arm, it is a ſign of a Swelling or Oppreſſion in the Region of the Armpits, and of Cold at the extremities of the Body; the noble Parts are exhauſted, and the natural Heat of the three Stoves are not communicated as they ought, which is the cauſe of Obſtructions.

3. When this Pulſe is only at the Wriſts the Breaſt is loaded with Phlegm.

4. If it is only at the Joints there is an Oppreſſion, and a lively Pain from the Breaſt to the Navel, with a great difficulty of Breathing, which is ſometimes ready to ſtifle the Patient.

5. If this Pulſe is only at the extremity of the *Cubitus*, there ſeems to be a weight in the Loins and Legs, the Urine becoming very thick and whitiſh by turns.

Of

Of the Pulſe [Ouan,] *moderately ſlow, and its Indications.*

1. The third of the internal Pulſes called [*Li*,] leſs ſenſible, is the moderately Slow: The only Difference between this and the Sluggiſh lies in the Degree; the ſlow Pulſe generally indicates Lowneſs of Spirits and Laſſitude, accompanied with Anxiety, which ſhews that the Motion of the Spirits is not free.

2. When this Pulſe is found at the three uſual Places of each Arm the Kidneys are affected; there is a viſcous Humour, and a malignant Vapour extends itſelf to the Head, and particularly to the Ears, which then are troubled with a great Humming: Make an Aperture with a Needle behind the Head overagainſt the lower part of the Brain, repeat it three times, and the Pains will ceaſe.

3. If this Pulſe is found at the Wriſts there is a Pain in the Joints.

4. If it is felt only at the Joint of the Wriſt there is a difficulty of ſtanding upright, for the Extremity of Pain renders the Body crooked.

5. If it is found only at the Extremity of the *Cubitus*, and is at the ſame time ſlow and inclinable to be ſmall, there is an Obſtruction cauſed by cold Humours, the Patient's Sleep is diſturbed in the Night-time, and he imagines himſelf haunted by a Ghoſt.

Of the Pulſe [Sæ,] *ſharp, and its Indications.*

1. This is the fourth of the Eight called [*Li*,] the more internal and leſs ſenſible: It is neceſſary to preſs hard to perceive it, and its Motion has ſomething like that of a Knife-blade ſcraping a *Bamboo:* When this Pulſe is found at improper times, if the Patient be a Man, it indicates a *Virus*; if it be a Woman with child her Fruit will be diſorder'd, and ſhe herſelf will be perhaps intirely carry'd off: If a Woman

man not with child has this Pulſe, it indicates a Corruption infecting the Maſs of Blood.

2. If this Pulſe is only found at the Wriſts the Stomach has but little Strength.

3. If it be at the Joints of the Wriſt the Blood is ſpoiled, and unfit to nouriſh the noble Parts.

4. If it be only at the Extremity of the *Cubitus*, there is a malignant Sweat over the whole Body, and frequent Dejections of the Fæces.

Of the Pulſe [Tchi,] *ſluggiſh, and its Indications.*

1. This Pulſe is the fifth of the Eight, *Li*, the more internal and leſs ſenſible; beſides that it requires preſſing hard to find it, its Characteriſtick is a great Slowneſs of Motion, inſomuch that in a ſpace of Inſpiration and Expiration there is but three Beats; this indicates a general Inanition in the Kidneys.

2. If this Pulſe is inclinable to the following Pulſe, called *flying downwards*, the Diſeaſe is difficult to cure; but if this is met with in the Summer it is ſtill worſe, the Diſeaſe is as it were incurable.

3. If this Pulſe is found at the Wriſts the Heart is diſordered with Cold.

4. If it is at the Joints of the Wriſt there is a Pain in the Belly, and Liquids paſs with difficulty.

5. If it be at the extremity of the *Cubitus*, there is a Coldneſs and Weight in the Loins and Feet, and 'tis in vain to cover them, for they cannot be kept warm.

Of the Pulſe [Fou,] *flying downwards, and its Indications.*

1. This Pulſe is the ſixth of the *Li*, and ſeems when felt to fly away and hide itſelf, becoming inſenſible for a moment; then if you preſs anew with the Fingers, and ſtill harder, it is met with again, and does not vaniſh, but is low and deep; if it is found at the three uſual Places it indicates occult Poiſon and concealed

concealed Malignity, the Body is weakened, and the Extremities are cold; there is an internal Pain, and a ſecret Poiſon diſturbs the Temperament of the Blood and Spirits; in whatever Seaſon this is found it is neceſſary to procure a ſpeedy Sweat, and from thence to begin the Cure of the Diſeaſe.

2. If this Pulſe is only at the Wriſts there is an Obſtruction in the Breaſt.

3. If it is found only at the Joints of the Wriſt, there is an Obſtruction in the Inteſtines, which affect the Eyes.

COMMENTARY.

If it be at the Joint of the left Wriſt this is true; but if it be at the right Wriſt 'tis the Stomach that is diſordered, and the Diſtemper called the Piles enſues.

The TEXT.

4. If it is only at the extremity of the *Cubitus* that this Pulſe is met with, there is a want of Digeſtion, and the Patient cannot reſt ſitting or lying; it is beſides attended with a Diarrhœa.

Of the Pulſe [Siu,] *moiſt or very liquid, and its Indications.*

1. The ſeventh of the Eighth *Li* is called *moiſt or liquid*, and ſeems like Water preſſed under the Finger: It is commonly accompany'd with troubleſome Heat, a violent Pain in the Head, a great Noiſe in the Ears, and an external Cold in the private Parts: All theſe troubleſome Accidents proceed from things ſtill more troubleſome; the Brain and the Marrow of the Back are dried up, and likewiſe the *Veſiculæ Seminales:* A malignant Fermentation boils, if I may ſo ſpeak, the Bones *in Balneo Mariæ*; in a ſhort time the five *Tſang* are diſordered, and certain Death enſues.

2. If

2. If this Pulſe is met with only at the Wriſt, the Feet are ſubject to ſweat.

3. If at the Joints of the Wriſt the Spirits fail, and there is a Barrenneſs, or a Diſpoſition thereto.

4. If at the extremity of the *Cubitus* it is at the ſame time ſlender like a Hair, there is a malignant Cold throughout the Body; the Fleſh and the Bones are ready to ſeparate, and do not any longer ſupport each other.

Of the Pulſe [Yo,] *weak, and its Indications.*

1. This Pulſe is the eighth of the *Li*, and is compared to the Senſation cauſed by a bit of old Cotton, having this in common with the reſt, that after it is diſcovered, and is more ſtrongly preſſed, it diſappears; beſides its Motion is ſlow, and commonly embarraſſed.

2. If it be found ſuch at the three Places where it is uſually felt, 'tis a ſign of malignant and exceſſive Ventoſities: If it be found in a young Man the Diſeaſe is mortal, if in an old Man it is curable.

3. If this Pulſe is only at the Wriſt there is an Inanition.

4. If it be only at the Joints of the Wriſt there is a difficulty of Reſpiration.

5. If it is only at the extremity of the *Cubitus* the Blood is ſpoiled: There is an internal Pain which is ſoon felt outwardly, and the Commentator ſays that the Patient will die of it.

Obſervations upon the Nine Pulſes called Tao, *and their Indications.*

REMARK.

The Character *Tao* ſignifies, among other things, Faſhion, Manner, Road, *&c.* Perhaps the Intention is here to examine the Nine Manners, or Nine Properties, which may be indifferently found in the more and leſs ſenſible Pulſes. *The*

*

The TEXT.

The firſt of theſe Nine Pulſes is called [*Tchang*,] long; that is when the three Fingers being applied to the three uſual Places it ſeems to be one continued Pulſe, the Pulſe of the extremity of the *Cubitus* paſſing beyond its uſual Bounds, as alſo that of the Joint: This Pulſe in general indicates exceſſive Heat and Anxiety, as well aſleep as awake: The Poiſon or Malignity of the Heat is communicated to the noble Parts, and ariſes from the Intemperies of the three Stoves; this ought to be diſſipated by Sweating.

The ſecond of theſe Pulſes is called [*Toan*,] ſhort, that is when the three Pulſes do not exactly fill their uſual Places: This indicates Inanition, whence proceed malignant Shiverings, cold Humours in the Belly, which hinder the natural Heat from ſpreading as it ought, and keeps it as it were in Priſon, whence proceed very imperfect Digeſtions; the Method of Cure is to evacuate theſe Humours.

The third of theſe Pulſes is called [*Hiu*,] empty, or exhauſted: This is when the Fingers are preſſed hard or are laid on gently, the Pulſe ſeems inſufficient, and as it were empty or exhauſted: It indicates great Weakneſs, Fears, fainting Fits, a Diſpoſition to be epileptick, eſpecially in Children; but in whatever Perſon it is found, if it is in the three uſual Places, the Blood cannot attain the neceſſary Perfection for the Nouriſhment of the internal and more eſſential Parts of the Body, which, wanting their neceſſary Supplies, undergo malignant and troubleſome Fermentations: The Method of Cure is to re-eſtabliſh, if it be poſſible, or at leaſt to ſuſtain the natural Heat of the three Stoves.

The fourth is the Pulſe called [*Tſou*,] the confined: This is, when preſſed by the three Fingers it ſeems in a hurry, but ſtops as it were at the Wriſt in ſuch a manner that it omits, through Precipitation, a ſingle Beat,

Beat, and then begins again: This Pulſe preſages a dangerous Event; if it changes ſoon for the better, the Patient may recover; but if it continues in this Condition Death is at hand; at leaſt there is no human Remedy to be found, nothing but Heaven itſelf can ſave the Life.

The fifth is the Pulſe called [*Kié*,] embarraſſed: That is when the Pulſe is moderately ſlow, fails in one Beat, then returns again with an irregular Impetuoſity, as if it could not have proceeded without ſtopping, if I may ſo ſpeak, to take Breath, and diſentangle itſelf, it indicates an Obſtruction in the Region of the Stomach, whence follows a Weight and Numbneſs of all the Limbs, and often a violent Colick: The Diſtemper ariſes from an Exceſs of Heat in the three Stoves; correct this Intemperies gently, and the Diſeaſe will vaniſh.

The ſixth is called *Tai*, which ſignifies Succeſſion, change of Generation, Subſtitution, *&c.* This is when the Pulſe is felt to be irregular under the Fingers, and then riſes of a ſudden, and ſeems to move back inſtead of proceeding forward: In this Caſe the Viſage becomes livid and ſickly, the Patient is not able to ſpeak becauſe the Vital Spirits are almoſt intirely exhauſted; a malignant Air has quite diſperſed them; the Soul, adds the Commentator, has no longer any Place to lodge in.

The ſeventh is called [*Lao*,] hard; that is when it cannot be felt with a gentle Preſſure, but is diſcovered afterwards by preſſing hard, but ſo irregular and indiſtinct that it ſometimes ſeems to incline to the Deep, and flying ſometimes to the Full and Long; ſometimes to the Small, but tremulous at the ſame time, retaining always a certain Tenſion or Hardneſs, which is its proper Characteriſtick.

RE-

REMARK.

This is otherwiſe named *Ké*, and is compared to the Senſation which ariſes from the Head of a Drum when it is touched.

The TEXT.

It indicates an internal Plethora kept in by the troubleſome Impreſſion of external Cold on the outward Parts, which were too much exhauſted to reſiſt it, whence proceed internal Pains as in the Bones: Soon after the Skin changes colour, and a difficulty of Breathing enſues; at length a continual Oppreſſion in the Breaſt, cauſed by the Combat of the internal Heat and external Moiſture: Lay all Medicines aſide, for if Heaven does not work a Cure there is nothing to be hoped for.

The eighth is the Pulſe called [*Tong*,] moveable, not that it has any great Motion, but becauſe it yields a Senſation under the Fingers not unlike that of ſmooth Stones when they are felt under the Water: This Pulſe is not diſcovered but by preſſing hard, upon which it reſiſts the Fingers a little, and when you repeat the Feeling of it two or three times it ſeems to beat without preſſing forward, as if it was fixed in the ſame Place: This indicates a weak and exhauſted Body; there enſues a Flux and loſs of Blood of long duration, eſpecially in Women; and if the Patient does not meet with a very skilful Phyſician he falls into a Conſumption of the Lungs, and dies very ſoon.

The ninth is the Pulſe [*Sie*,] fine, ſlender, which is when it ſeems under the Fingers like a very fine Hair: This Pulſe ſhews an accidental cooling of the Brain and Spinal Marrow: The Body is feeble, and the Legs ſeem to be aſleep; there ſometimes happens a troubleſome Gonorrhœa of the ſimple kind; the Countenance changes colour, and grows meagre; the Hair

Hair both on the Head and Body decay and periſh; and this Diſeaſe has its beginning towards the end of Winter, which ſometimes diſappears in the following Spring without taking any Medicines.

The SECRET *of the* PULSE:

PART III.

Tranſlated from the Chineſe.

WHATEVER relates to the Heart, the Liver, and the left Kidney, is examined from the Pulſe of the Wriſt, the Joint, and the extremity of the *Cubitus* of the left Arm: In the ſame Places of the right Arm, and in the ſame Order, they examine what regards the Lungs, Stomach, and right Kidney, otherwiſe called The Gate of Life.

This is the Correſpondence of the five *Tſang*, and the ſix *Fou*: The Heart, which is the firſt of the five *Tſang*, and the ſmall Inteſtines one of the ſix *Fou*, have a Correſpondence with each other: There is likewiſe another between the Liver one of the five *Tſang*, and the Bladder of the Liver one of the ſix *Fou*: Likewiſe between the Stomach one of the five *Tſang*, and the * Ventricle one of the ſix *Fou*, to which it is contiguous: In like manner between the left Kidney and the Bladder, the right Kidney and the three Stoves, and between the Lungs and large Inteſtines.

The Pulſe is uſually felt in three Places of each Arm; at each of theſe Places it may be diſtinguiſhed into ſuperficial, deep and mean, which yield nine different Combinations in each Arm; but the mean or

* *The* Engliſh *Tranſlator confeſſes this to be unintelligible, but would not venture to alter it upon his own Authority.*

middle Pulſe is that which ought to direct the Judgment, with regard to the reſt.

He who feels the Pulſe ought to be in perfect Tranquillity, both of Body and Mind: He ſhould likewiſe be very attentive without ſuffering his Thoughts to ramble, and even the Motion of the Syſtole and Diaſtole ought in himſelf to be regular and juſt; then applying the Fingers gently to the Skin, without preſſing, he is to examine what relates to the ſix *Fou*; then preſſing a little harder, but not ſo as to feel the Bone, he is to examine if he finds the Pulſe that he feels in a juſt Moderation; then preſſing harder, ſo as to feel the Bones of the Arm, he muſt examine the Pulſes of the five *Tſang*; afterwards he is to examine whether the Pulſe has any Intermiſſion or not, if it be quick or ſlow, and how many times it beats in the ſpace of Inſpiration and Expiration.

If there is found in the Pulſe fifty ſucceſſive Beats, without any Intermiſſion, this is Health; if it ſtops before it has beaten fifty times, this is a Diſeaſe; and the Diſtemper is judged more or leſs dangerous, according to the number of Beats before it ſtops.

If at the end of forty Beats the Pulſe ſtops, one of the five *Tſang* is ſpoiled: Thoſe to whom this happens ſeldom live more than four Years; if after thirty Beats the Pulſe ſtops then three Years is the longeſt Period; if the Pulſe ſtops at the end of twenty Beats the Patient cannot live above two; but if it ſtops ſooner than this it is ſtill worſe, and is a ſign of a dangerous Diſtemper.

But tho' in this laſt Caſe there be great Danger, yet it is ſometimes more and ſometimes leſs: For inſtance, if the Pulſe ſtops after two Beats the Patient generally dies in three or four Days time; if the Pulſe ſtops after three Beats the Patient may live ſix or ſeven Days; and if the Pulſe does not ſtop till after four ſucceſſive Beats the Patient generally lives eight Days, and ſo of the reſt in Proportion.

The

The Prognoſticks of the Pulſe are likewiſe founded upon its oppoſition to the preſent State of the Health of the Perſon at the time of feeling; for inſtance a Man may feel no Diſorder, and even ſeem hail and ſtrong, and yet have the Pulſe of a ſick Perſon, that is ſuperficial, ſhort and tremulous, and according to the Commentator be walking haſtily toward the Grave: He adds that in a ſhort time he will fall ſick, and very probably die.

Likewiſe if when the Pulſe of a Man who is actually ſick is felt, you find it like that of a robuſt Perſon ſtrong and overflowing, he is a dead Man, ſays the Commentator.

It is proper to know that fat People generally have the Pulſe deep, and a little embarraſſed, but lean Perſons on the other hand ſuperficial and long: In People of a low Stature it is confined, and as it were preſſed; on the contrary it is ſomewhat looſe in People of a large Size.

Of the Diſtemper called Chang han.

REMARK.

Chang ſignifies to wound, to hurt; and *Han*, cold; as if one ſhould ſay a malignant and dangerous Cold: This Diſtemper is very frequent in *China*; it is a malignant Fever to which they give the Name of *Chang han* in Winter, and which has other Names in the other Seaſons of the Year.

The TEXT.

In this Diſeaſe, notwithſtanding the Name that it bears, the Phyſician in feeling the Pulſe, and in judging of its Indications, ſhould follow the ſame Rule as in Diſtempers proceeding from Heat: Thus when in the Diſeaſe called *Chang han*, the Pulſe is at firſt ſuperficial, ſhort and tremulous, and becomes by little and little ſtrong and overflowing, and is per-

ceived to be ſo in the three uſual Places of feeling, it is a good ſign; the Malignity ſeems ready to be diſſipated, and there is room to hope the Patient will be out of danger in ſeven Days time.

But if on the contrary the Pulſe is ſmall, ſlow, and yet a little friſking at times, and then as it were flying downwards, the Patient is in great danger: In this Caſe there muſt be an exact knowledge gained of the Day and Hour that the Diſtemper began, that its Progreſs may be judged of by examining carefully the Changes that happen to the Pulſe, either with reſpect to its height or ſmallneſs, or with relation to the ſlowneſs or ſwiftneſs of its Motion.

Generally ſpeaking in the Diſtemper *Chang han*, as in thoſe proceeding from Heat, the Pulſe ought to be high and overflowing; and when it is ſmall, ſlender and almoſt imperceptible, all human Means are uſeleſs.

When after Sweating, which is to be procured at the beginning of the Diſtemper, the Pulſe becomes tranquil, and the Fever ceaſes, all goes well: But if after Sweating the Heat and Anxiety continue, and the Pulſe is as irregular as before, there is no hope left.

There are Diſeaſes [malignant Fevers,] cauſed by a Poiſon or malignant hot Ferment in the Blood; and there are others which proceed from a Poiſon of a cold nature: Theſe are the different Diagnoſticks and Prognoſticks; in thoſe which are cauſed by a hot Poiſon the Patient appears to be ſtrong, is troubled with unquiet, violent, and convulſive Motions; the Face becomes red, and red Spots appear in other Parts; the Patient grows delirious, and while he is ſo ſays a thouſand extravagant things, and ſometimes thinks he ſees Apparitions: Theſe Accidents are generally accompanied with a continual Looſeneſs, and ſometimes with profuſe Sweats; the Patient opens his Mouth from time to time in ſuch an extraordinary manner that one would think he was ready to expire:

pire: However dangerous his Condition ſeems to be let him not be given over, but make uſe of harmleſs Medicines that are proper to his Diſtemper; if he gets over the ſeventh Day he will recover by degrees.

When the Poiſon is of a cold nature there is a weight over the whole Body; the Back is ſtiff, the Patient feels inſupportable Pains in his Eyes, and Abdomen; the Lips are of a dusky Blue; the Heart is ſeized with a malignant Poiſon, which it cannot expel; the extremities of the Body become cold; there is a Nauſea, Diarrhœa and rattling in the Throat, and the Pulſe is generally deep and ſlender: In this dangerous extremity the beſt thing that can be done is to endeavour ſpeedily to maintain the natural Heat three Inches under the Navel: If the Patient gets over ſix Days, without dying, he is ſafe.

The Prognoſticks of ſeveral Diſeaſes by the Pulſe.

In the Swelling of the Belly if the Pulſe is high and ſtrong the Diſtemper will diſappear, but if it be empty and ſmall the danger is great, and to make a ſucceſsful Cure requires a great deal of Judgment and Attention.

In Dyſenteries a ſmall Pulſe is good, but a ſtrong and overflowing one very bad.

In Ravings and Madneſs a full and ſtrong Pulſe is good; but if it be found deep and ſlender in the three uſual Places, it is a very bad ſign: I never heard that any Phyſician was able to cure ſuch a Diſeaſe.

In the Diſtemper called [*Siao ko*,] continual Thirſt, the Pulſe quick and ſtrong is good; but if it be ſmall and empty it is dangerous, and difficult to be cured.

In the aqueous Dropſy, when the Pulſe is ſtrong and high, if the Diſeaſe will not yield to Medicines, yet the Patient will not die very ſoon; but if the Pulſe is ſmall, and ſcarcely ſenſible, the Patient muſt take his leave, for Death is at hand.

After the Accidents of the Diſtemper called *Kio loan*, if the Pulſe is ſmall and very ſlow there is a failure of the Spirits, the Patient is very low, and neither can nor will ſpeak a Word: In this Caſe the Diſtemper is very difficult to cure; on the contrary if the Pulſe is high and overflowing the Cure is eaſy, according to the Experience of all Ages.

COMMENTARY.

The Diſtemper *Kio loan* is a Confuſion, and a War between Heat and Cold in the Inteſtines; this Confuſion is cauſed either by ſome Irregularity in Eating and Drinking, ſuch as a debauch with Wine, an exceſs of Cold and raw Food, or elſe a Cold taken by ſleeping on the Ground, and being expoſed to too great a Wind, *&c.*

When the Accidents of this Diſeaſe begin by a Pain at the Heart, a Vomiting follows ſoon after; when the Pain firſt appears in the Inteſtines it is ſucceeded by a Diarrhœa, and as ſometimes the Pain at the Heart and in the Belly begin together, then there follows a Purging both upwards and downwards: During the time of theſe Accidents and violent Pains the Pulſe is very irregular, variable, and yet inclinable to that called the Flying downward.

The moſt violent Accidents being over, if the Pulſe is ſtrong and overflowing, the Diſeaſe is eaſy to cure; but if it be ſlow, ſmall and ſlender, the Diſeaſe is very dangerous and hard to cure.

The TEXT.

In Fluxes of Blood, whether by the Noſe or Mouth, a deep and ſlender Pulſe is good: A high, ſtrong and tremulous Pulſe ſhews that the danger is great; but if it is hard withal, the Commentator ſays that the Patient will die.

In Cardialgias and Colicks a deep and ſlender Pulſe is good; but a high tremulous and ſtrong one is mortal.

COM-

COMMENTARY.

Upon this one of the Commentators ſays, that the Cardialgias or Colicks may proceed from very different Cauſes, and the Rule juſt now laid down is not infallible.

The TEXT.

There are ſeveral ſorts of Epilepſies, but it may be ſaid in general that a Pulſe ſuperficial and ſlow is proper to this Diſtemper; a confined, full, ſtrong and hurrying Pulſe is a very bad ſign, eſpecially if the Epilepſy is of this kind that the Patient, whether he will or not, ſets his Teeth ſtrongly together, and ſhuts his Mouth; for when this laſt Symptom is found complicated with the Pulſe abovementioned, the three Souls are deſtitute of help, and Death is at hand.

There are Epileptical Perſons, who are not troubled with this Symptom, but on the contrary open their Mouths, and emit their Breath like a thick groſs Vapour, their Faces appearing as red as if coloured with Vermilion; theſe, tho' difficult to cure, may linger on for ſome time.

As for thoſe whoſe Hair ſtands on end, and who frothe at the Mouth, without being able to ſwallow any Medicine; who are melancholy, diſconſolate, anxious, rattle in the Throat, and make a Noiſe like the cry of a Moor-hen, being likewiſe troubled with violent and convulſive Motions, theſe Perſons are incurable, eſpecially if beſides the preceding Symptoms you obſerve that they have a blueiſh Viſage, with the Orb of the Eye contracted, and the Pupil enlarged, and if there happens a certain Sweat, which adhering to the Hair of the Body forms a kind of tenacious Drop that will not run off; but it is worſt of all when theſe Sweats are oily, 'tis but labour loſt to aſſiſt theſe Patients,

In a certain Diſtemper, occaſioned by the abundance of internal plenitude of malignant Humours, the Belly ſwells, and there is a Tenſion and Pain; at the

Region of the Stomach there is perceived a hardneſs, ſtraitneſs and drineſs, accompanied with Nauſeas and Vomiting; at the ſame time there is felt in the Hands and Feet a malignant and troubleſome heat.

If in this Caſe the Pulſe is deep and ſlender it is a very bad ſign, and the Patient commonly dies, eſpecially when the Stool and Urine are ſharp.

In certain other Diſtempers, cauſed by the abundance and external plenitude of Humours, and by an internal heat, there generally happens a Vomiting, which is no ill Preſage; but if there is at the ſame time a Diarrhœa, and the Stools are very liquid, the Diſtemper then is very great; and if the Patient does not die, he will with great difficulty recover a good ſtate of Health: But if with a Vomiting and Diarrhœa together you find a ſtrong and overflowing Pulſe you need not attempt a Cure, for if you do your labour will be loſt.

In a certain Dropſy, which is a ſuperficial Swelling, cauſed by a Humour or riſing Vapour that generally renders the Breathing difficult, a Pulſe ſuperficial and ſlippery is agreeable thereto: If it becomes all of a ſudden ſmall and ſlender the Diſeaſe is mortal; you will employ your Skill to no purpoſe, for the Patient will not eſcape.

In a certain Diſtemper, wherein the Patient has a dry Cough, makes bloody Water, and is dry and very lean, if you find the Pulſe ſtrong conſider well before you undertake the Cure, for it will be very difficult.

In ſpitting of Blood a deep and weak Pulſe is good, if you find it full and ſtrong it is mortal.

In an Oppreſſion of the Breaſt, cauſed by any Intemperies whatſoever, the ſlippery Pulſe is good; but if on the contrary it is ſharp there is no Cure.

In the Diſtemper, called *Tchong ngo*, wherein there is a ſudden Swelling of the Belly, the Pulſe ſhort, tremulous and ſlender is good, but ſuperficial and ſtrong is very bad.

COM-

COMMENTARY.

According to the Book the Title whereof is *The Sources of Diſeaſes*, the *tchong ngo* is when a Man having a good Conſtitution, and by a bad Regimen and Exceſſes becomes very weak, and from thence very ſuſceptible of foreign Impreſſions, is ſtruck with ſome malignant Impreſſion which makes his Belly to ſwell ſuddenly, cauſes violent Pains, and brings him to the brink of the Grave.

The TEXT.

In Wounds attended with great loſs of Blood a Pulſe ſlender and empty is good, but the full, ſtrong quick one is bad.

When at the extremity of the *Cubitus*, and at the Wriſt, the Pulſe is ſo ſhort and tremulous that the Beats are like the Pricks of a Bodkin, and the Patient has fits of Vomiting by intervals, the Diſtemper ariſes from certain Worms called *Kou*, and requires a ſpeedy Remedy: Uſe quickly the moſt efficacious Medicines ſays one Verſion; the Life is in great danger: Another Verſion ſays, if the Pulſe is ſo quick that it is ſoft at the ſame time, the Patient may be kept alive a good while longer.

COMMENTARY.

The Book which is intitled, *The Source of Diſtempers*, ſays; in the Compoſition of the Character, which is read *Kou*, there are three *Tchong*, that is to ſay three Worms that are in the ſame Veſſel *Min*, where they make war and feed upon each other; that which vanquiſhes the reſt is very dangerous, and gnaws the *Viſcera* of the Patient; thoſe who are attacked with it have frequent Cardialgias, and ſomething ſeems to gnaw them at the Heart, the Viſage often becomes blueiſh, and the Eyes yellow, and ſeveral other extraordinary and irregular Accidents of the ſame nature happen: This Animal generally attacks the

the Midriff firſt, whence enſues ſpitting or vomiting of Blood; and if not prevented he'll devour the *Viſcera* called *Tſang* and *Fou*, and bring on Death.

The TEXT.

In the Attacks of Poiſon the Pulſe ſtrong and overflowing is good, but if it is ſmall and ſlender the danger is great, eſpecially if attended with vomiting of Blood, for it is difficult to ſtop it perfectly, and Death commonly enſues.

COMMENTARY.

In other vomitings of Blood the Pulſe deep and ſlender is good; there is none, but that occaſion'd by Poiſon, where the ſtrong and overflowing is thought to be good.

The TEXT.

In ſhort, generally ſpeaking, to judge and pronounce more certainly if the Patient will die of his Diſeaſe or not, there is nothing can be done better than to conſult the Pulſe *Tai chang*; if it is found to have Motion and Vigor the Patient will eſcape; but if in this Place the Pulſe is languiſhing and ſtops he will then die.

COMMENTARY.

This is an Inch and a half diſtant from the Joint of the great Toe.

REMARK.

At this day the *Chineſe* Phyſicians never conſult the Pulſe in this Place, not even in Men.

Prognoſticks taken from the Inſpection of the Patient.

If the Patient has the inward Corner of the Eyes yellow it is a good ſign, he commonly recovers; the Stomach is good, ſays a Commentator.

If the Eyes having been ſwelled fall of a ſudden he is a dead Man; the five *Tſang* are ſpoiled, ſays the Commentator.

When you perceive a blackiſh Colour ſpread it ſelf over the Eyes, Ears and Noſe of the Patient, the Diſtemper

Diſtemper is very difficult to cure; and if this Colour reaches as far as the Mouth ſcarce three out of ten will recover; the Stomach is oppreſſed with the too great Humidity of the Kidneys, ſays the Commentator.

When the Face is yellow, the Eyes violet or blackiſh, and the Patient moves his Arms in an unquiet and irregular manner, a malignant Air has ſeized the Stomach, and produced a mortal Fermentation throughout the Body; the Stomach, ſays the Commentator, is oppreſſed by the Liver.

If when the Face is blackiſh, the Eyes are white, the right Kidney, called The Gate of Life, is abſolutely ſpoiled, and the Patient has not above eight Days to live.

When the Face of a Patient is obſerved to change ſuddenly to a purple Colour, and becomes more black by little and little, the Liver and the Kidneys no longer perform their Functions, ſays the Commentator.

When the Face becomes red, the Eyes white, and there is at the ſame time a difficulty of breathing, the Fate of the Patient will be determined in ten Days time: If he gets over them ſafely he will recover; they are the Lungs that ſuffer here, ſays the Commentator, and the heat of the Heart is too great.

When the Eyes become inwardly yellow, black or white, and this reaches as far as the Noſe and Mouth, it is a bad Sign: The Stomach, ſays the Commentator, ſuffers from the moiſt Intemperies of the Liver.

When, while the Face is purple, the Mouth becomes yellow, the Patient generally dies in twelve Hours time.

When the Eyes are diſturbed, and the Teeth break, and grow black, or when the Countenance becomes of a ſickly white, and the Eyes turn black, theſe are all bad Signs.

When the Patient opens his Mouth like certain Fiſh, and cannot ſhut it again, and the Expiration is ſtrong while the Inſpiration is very little, he is a dead Man.

When

When the Patient has his Back ſo ſtiff that he cannot move it, his Eyes fixed and immoveable, looking only one way, and his Lips dry and as it were parch'd, his Face ſwelled, and at the ſame time blueiſh or black, the Diſeaſe is very dangerous, and will be difficult to cure: If moreover there is a Delirium, unquiet and convulſive Motions, followed with the loſs of Speech, and accompanied with a certain cadaverous Smell, all hopes are gone.

When the Patient perceives an entire Repletion throughout the Body, and his Back becomes of a purple Colour, he will not get over three Days: The Stomach, ſays the Commentator, is oppreſſed by the Intemperies of the Liver.

When the Feet and Legs fail under a Man, and the Knees are greatly ſwelled, the Diſtemper is very dangerous; the Patient commonly dies in ten Days time.

When the Joints loſe their Motion, and become ſtubborn, the Diſeaſe is mortal.

When the Lines in the Palms of the Hands are effaced, the Patient has but a ſhort time to live.

The Lips blackiſh, a cold Senſation throughout the Body, involuntary loſs of Urine, averſion to all Nouriſhment, are bad Signs: If they meet at the ſame time the Patient will live but four Days.

When the Nails of the Patient, as well of the Toes as Fingers, become of a purple Colour, and afterwards black, it is a bad Sign: If this remains for eight Days the Patient dies, at leaſt the Diſtemper is difficult to cure: The Commentator ſays that the Liver is decayed.

When the Patient perceives a Weight in the Loins, Pain in the Back, Uneaſineſs throughout the Body, the Diſeaſe is in the Bones, the Patient will live but five Days.

When a ſick Perſon finds a great Heavineſs throughout the Body, and has red Urine, if theſe Symptoms continue the Diſeaſe lies in all the Muſcles; in ſix Days the Patient will die.

When

When the Nails of the Fingers and Toes become blackiſh, and the Patient is fretful, finding fault with every one that comes, when the Joints loſe their Motion, the Patient will hardly get over nine Days; but if the Hairs ſtand on end, and become like Hemp, he has but half a Day to live; in ſhort when the Patient ſeems to grope for his Garments, and talks of Death, it is in reality very near.

Diagnoſticks and Prognoſticks of the Diſtempers of the five Tſang, *independent of the Pulſe.*

Of the Liver.

The Face ſwelled with blackiſh Pimples, the Tongue crooked and of a purple Colour, a Weakneſs throughout the Body, and eſpecially in the Arms and Legs, a remarkable Dimneſs of Sight, Tears falling without ceaſing, and without reaſon; all theſe indicate the Liver to be decayed, and the Patient will die on the eighth Day.

A Pain in the Region of the Armpits, red Eyes, frequent Paſſions, Vertigoes, Deafneſs, ſhew the Liver to be diſordered with Repletion: This Viſcus muſt be unloaded by Evacuations, and the Cure may ſucceed.

A Stiffneſs in the Joints, and in the Region of the Armpits, Dimneſs of Sight, Fears, and Sighs without any evident Cauſe, ſhew the Liver to be diſordered through Inanition: The Intention muſt be to ſtrengthen it, if a Cure is deſigned.

Of the Heart.

The Countenance becoming yellow, but of a deep Colour, and mixed with black, a Stiffneſs at the Shoulders, the Eyes fixed upon one Place, the Hands ſwelled, the Lines of the Hands effaced, the Talk extravagant, and without ceaſing, indicate an Oppreſſion at the Heart, which is as it were ſuffocated with Heat, in which Caſe the Patient will hardly live a Day.

When

When the Patient perceives a Numbneſs and obtuſe Pain in the Back, and yet laughs without a Cauſe, perceiving from time to time an extraordinary Drineſs in the Tongue; all this indicates a bad Repletion which diſorders the Heart; Evacuations are neceſſary, and a Phyſician ought to take care that he is not deceived in attributing the Diſeaſe to Inanition.

But if the Patient is melancholy and troubled, eaſily frighted, and pale; if he perceives a Stiffneſs at the Root of the Tongue, and a Pain reaching from the Loins to the Back, the Diſeaſe proceeds from Inanition, in which Caſe Cordials and comforting things are neceſſary.

Of the Stomach.

When the Feet of a Patient are ſwelled, and the Belly likewiſe at the umbilical Region, when he has at the ſame time the Face yellow and puff'd up, when his Excrements come away involuntarily, when the Skin of the whole Body is rough, and the Poſition of the Lips changed; all this ſhews a Stomach entirely ſpoiled, and the Patient will not live twelve Days.

When there is a Swelling in the Belly, accompanied with a Conſtipation, a Palſy in the Feet, a Weight throughout the Body, when the Patient eats much without being refreſhed; all this ſhews a Stomach diſordered by a vitious Plenitude, and makes Evacuations neceſſary.

But when a Swelling of the Belly is attended with a Motion of the Entrails, Vomiting, continual Indigeſtion, and a Looſeneſs, 'tis a Sign the Stomach is weak, and ſtands in need of ſtrengthening Medicines.

Of the Lungs.

When the Expiration is great, and little or no Inſpiration, when the Lips are decayed, and the Lines of them diſappear, when they become black, and like a Match half burnt, when the Skin, Hair, and Nails are

are become dry; all this ſhews an entire decay of the Lungs: The Patient has nothing to do but to take Directions for his Journey, for he muſt depart very ſoon.

When there is a Pain in the Shoulders, Back, Thighs, a Cough, a difficulty of breathing, and Windineſs making its way upwards, then the Lungs are affected with a bad Plenitude, and it will be neceſſary to relieve them by Evacuations as ſoon as poſſible, for all Delays are dangerous.

When the Reſpiration is weak, the Voice ſmall, attended with fits of Coughing, and the Spittle is mixed with Blood, there is a great Weakneſs and Oppreſſion, and it will be neceſſary to ſupport and ſtrengthen them before any other Method is uſed.

Of the Kidneys.

When the Viſage of the Patient becomes black, the Teeth ake, the Sight grows dim, when there are ſpontaneous and plentiful Sweats with a Shooting in the Loins, when the Skin is always moiſt, at the ſame time that the Hair becomes dry, the Kidneys are abſolutely decayed, and four Days will bring the Patient to the Grave.

When there is a puffing up of the Belly, a Weight throughout the Body, extraordinary Sweating at Meals, or immediately after, when the Patient is very ſenſible of the leaſt Air, and the Face and Eyes become black and livid, when he has no mind to ſpeak, and when he does ſpeaks in a languiſhing manner; this ſhews that the Kidneys are oppreſſed with a bad Plenitude, therefore empty them as ſoon as poſſible.

When the Patient feels extreme Cold in the Hypochondria, and a Pain down the Back, when there is at firſt a Noiſe in the Ears, and then a kind of Deafneſs, when the Urine is greatly changed, either in quantity or quality, they ought to be ſtrengthened, for they ſtand in need of it.

Of

Of Women with Child.

When the Pulſe of the Wriſt is ſmall, that of the Joint ſlippery, that at the extremity of the *Cubitus* quick, and they remain ſo for a time, and without any other Variation than what may be diſcovered at ſome Intervals, when a few Beats ſeem like the Pecking of a Bird that is feeding, the Woman is with child, tho' it does not appear outwardly.

When preſſing very gently with the Fingers the Pulſe is ſlippery and quick, and then preſſing more ſtrongly, if it appears to be ſmall the Woman is three Months gone.

When the Pulſe is found to be ſimply quick without Relaxation, the Woman is then five Months gone: If it be in the right Hand, the Woman is big of a Daughter; this is ſpoken of the Pulſe of the Wriſt, and this Diſtinction of the right and left Hand ought to be applied to the ſlippery Pulſe of the Joint before-mentioned: As for that at the extremity of the *Cubitus* it is ſufficient to mind that there be no Interruptions in its Beats; this Circumſtance, joined to that which was ſaid of the Pulſes of the Wriſt and Joint, indicate being with child.

Another Copy of this Book ſays, when the Woman is four Months gone, if you would know whether it be a Son or a Daughter that ſhe is with child of, you may diſtinguiſh it two ſeveral ways.

1. If the Pulſe is quick in the left Hand, the Woman is big with a Son; if the Pulſe is quick in the right Hand, it is a Daughter.

2. If in the left Hand the Pulſe is deep but full, the Woman is big with a Son; if in the left Hand the Pulſe is ſuperficial and ſtrong, it is a Daughter; if in both Hands the Pulſe is deep but full, ſhe will have two Boys.

When a Woman, who is pregnant, is gone her full time, and has a wandring Pulſe, and perceives Pain in

in her Belly and Loins at the ſame time, ſhe will be delivered in twelve Hours. [This Pulſe, ſays a Commentator, is when there are three Beats in the ſpace of one Inſpiration: Another ſays it beats but once during an Inſpiration, and pretends that this happens when the Pulſe is at the ſame time deep, ſlender and ſlippery.]

When a Woman in Labour feels an extraordinary Weight, and has ſometimes a Shivering, ſometimes Heat, and the under part of the Tongue is hot, the upper part being cold, the Infant is dead or dying, and the Mother will die alſo without being delivered.

When a Woman in Labour has a red Face, and a purple-colour'd Tongue, ſhe generally brings forth a dead Infant; and when her Mouth and Lips are purple, and there is Froth at her Mouth, ſhe dies alſo.

When the Face is purple, but the Tongue red, and ſhe frothes at the Mouth very much, the Infant will live, and the Mother die.

When a Woman newly delivered has a Pulſe moderately ſlow and ſlippery it is good; but if it be full, ſtrong, tremulous and cloſe, Death is at hand: In like manner if the Pulſe be ſmall and deep, it is good; if hard and firm, it is a bad Sign.

Likewiſe when the Pulſe of the Wriſt is very quick, all in a Flame and irregular, ſhe will die: If it is ſlender and deep, inſomuch that when you preſs with the Fingers ſo as to feel the Bone, the Pulſe continues ſtill ſenſible, ſhe will get over it.

An EXTRACT *of the* Pen tſao cang mou, *that is* The Chineſe Herbal; *or*, The Natural Hiſtory of *China* for the Uſe of Medicine.

This Work was undertaken and compoſed by a Doctor of the Family or Dynaſty of Ming, *called* Li che tchin: *But Death preventing this Author from putting the laſt Hand to it, his Son, after having reviſed and augmented it, preſented a Petition to the Emperor* Van lie, *the twenty-fourth Year of his Reign, in conſequence of which the Emperor gave Orders to the Tribunal of Rites to publiſh the Work, which has been reprinted the twenty-ſecond Year of the Reign of the late Emperor* Cang hi.

The PREFACE, *which contains a general View and Diviſion of the whole Work.*

THIS Hiſtory comprehends in all Fifty-two Books: The two firſt Books treat of the *Pen tſao*, or Herbals which have been compiled ſince the time of the Emperor *Chin nong*, till the time when this Author lived.

The firſt Herbal, of which mention is made in the *Chineſe* Books, is that of the Emperor *Chin nong*, which being divided into three Parts contains three hundred and ſixty ſorts of Plants or Medicinal Drugs diſtributed into three Claſſes: Afterwards there are added as many more to the former, and this was ſtiled, *The Second Herbal*, or *Pen tſao*.

After

After theſe two firſt appeared ſeveral others at different times, eſpecially under the Family of the *Tang*, and under that of the *Song* much more ample ones: But becauſe theſe ſort of Works, while they multiplied ſo greatly, became confuſed and full of Faults, and wanted a proper Order, *Li che tchin*, inſtigated by a Deſire of ſerving the Publick, compoſed this, wherein is compriſed every thing that was good in the former, and to which he has added a great deal of his own.

But with intent to reduce it into a fit Order, that it might be readily conſulted, he brought all ſorts of Plants that he treats of under Sixteen Claſſes, which he ſubdivides into ſixty different Kinds; then all the Kinds of Plants, which are contained under the firſt Claſſes, he diſtributes into three Orders, according to the Strength and Virtue of each.

And becauſe Fire and Water are the two principal Elements, and as it were the two firſt Principles of all other Productions, this Work begins with theſe two Elements.

In the ſecond Place he treats of the Earth, becauſe the Earth is as it were the Mother of all things.

In the third Place of Metals and Stones generated in the Boſom of the Earth, and which are as it were Parts of it.

In the fourth Place of Plants, Grain, Pulſe, Roots and Trees that it produces out of its Boſom.

In the fifth Place of old Garments and Utenſils, the Matter of which is taken out of the preceding Kinds.

In the ſixth Place of Inſects, Fiſh, and other Kinds of Scaled-Animals, or ſuch as are defended with Armour; of Birds and Quadrupedes.

In the laſt Place of the Body of Man, inſomuch that this Claſs begins with that which is moſt vile and moſt common in Nature, and ends with that which is moſt exalted and excellent: As for the Order, which the Author has kept in treating of every Kind, he begins with the Explanation of the Name; and as ſe-

veral ſorts of things have had different Names, according to the different Ages and Authors that have written about them, *Li che tchin* has taken care to diſtinguiſh them very exactly, and to place them after that which was moſt common in his time, in order to preſerve the Original of the *Pen tſao* or Herbal.

Afterwards he makes and gives a Deſcription of each, ſpeaks of the Place and Manner of its Growth, and how it is to be kept or gathered.

In ſhort he ſhews whatever has been controverted and uncertain in each; then he ſpeaks of the Manner of its Preparation, Preſervation and Uſe, treating afterwards of their Nature, Qualities, Smell and Taſte; after which he ſpeaks of their Virtues and Uſes, or their Effects and Ends, by giving the Receipts and Doſes of each: There is therefore in the ancient *Pen tſao* reckoned 2935 different Receipts, to which they have added 1161 that are more modern.

Extract of the Pen tſao *of the Emperor* Chin nong.

The TEXT.

THERE are a hundred and twenty ſorts of Drugs or Remedies of the higheſt Claſs; theſe are of the Nature of Aliments, and by their nouriſhing Juice ſerve to ſupport Life, by which Faculty they reſemble Heaven.

As theſe Remedies have no venomous or malignant Quality, whatever Quantity you take, or how long ſoever you uſe them, they do no harm: In a word, if you would have the Body active and nimble, preſerve the Spirits in a juſt Equality, and keep yourſelf in a healthy Diſpoſition, even in old Age make uſe of the Remedies contained in this firſt Book.

There

There are likewiſe a hundred and twenty ſorts of Drugs of the ſecond Claſs, which in Medicine perform the Function of Servants or domeſtick Officers: Theſe Remedies give the Body a Diſpoſition which renders a Man more capable of performing the Functions of his Nature, which they in ſome ſenſe preſerve.

Among theſe Remedies there are ſome which have a malignant Quality, and others which are quite innocent and harmleſs; in ſhort if you would leſſen the violence of Diſtempers, and re-eſtabliſh decayed Strength, make uſe of the Remedies contained in the ſecond Book.

As for the Remedies or Drugs of the loweſt Claſs, there are a hundred and twenty five ſorts, which in Medicine perform the Function of Officers not belonging to the Houſe, and theſe are particularly uſeful in curing Diſtempers: They partake of the Nature of the Earth, and have all great Malignity, or ſome poiſonous Quality; they ought not to be uſed long together without Intermiſſion: In a word if you would drive Cold out of the Body, unnatural Heat, bad Air, or a certain Malignity that may affect the Spirits, or if you would open Obſtructions, diſſipate a Collection of Humours, and heal Diſeaſes, you muſt have recourſe to the Remedies of the third Book.

Among Medicines there are ſome which are in the Place of *Kiun*, or Sovereign; there are others that are in the room of *Tchin*, or domeſtick Servants; and there are others who hold the Place of *Tſo ché*, or Officers that live without; and the goodneſs of a Medicine ariſes from a juſt Proportion and Temperament of theſe ſeveral ſorts of Remedies: The *Kiun*, or Sovereign, ought to be chief; there ſhould be two *Tchin* or domeſtick Servants; three *Tſo*, or general Officers reſiding abroad, and five *Ché* or ſubaltern Officers; one *Kiun*, three *Tchin*, and nine *Tſo ché*, is likewiſe a juſt Proportion.

Among the Remedies there are ſome which partake of the Nature of *Yn*, and others of *Yang*, to which grea

great regard ſhould be had when they are mix'd together: Certain Remedies have likewiſe Relations among themſelves like that of the Mother and Child, and the eldeſt Brother and younger.

The things made uſe of in Medicines are of ſeveral ſorts: Thoſe taken from Vegetables are the Root, the Stalk, the Flower, the Fruit and the Leaves; thoſe taken from Animals are the Skin, the Bones and the Fleſh.

COMMENTARY.

The Phyſician *Yuen ſou* ſays that in all kinds of medicinal Things, which have the Root in the Earth, that Part which is above Ground is formed by the Heat and Spirits which aſcend into the Body of the Plant, and the Stalks from whence the Leaves proceed are called *Ken*, or Branches; and that Part which is within the Earth is formed by the Juice and Spirits, which deſcend from the Body of the Plant, and its Branches which penetrate the Earth are called *Tchao*.

With reſpect to Patients, whoſe Diſtemper lies in the *Chang tſiao*, or *Tchong tſiao*, that is in the ſuperior Cavity of the Body, it is neceſſary to make uſe of the *Ken* or Branch, that is the ſuperior Parts of the Plant; and with reſpect to thoſe whoſe Diſeaſe lies in the inferior Cavity, or *Hia tſiao*, which is the lower Belly, it is proper to make uſe of the *Chao* or Branches of the Roots, that is the interior Parts of the Plant: The *Ken* or Branches of the Plant aſcend upwards, and the *Chao* or Roots have a tendency downwards.

The upper half of the Body partakes of the *Yang*, and the Nature of the Heaven; thus the Medicines ſuitable to that Part of the Body are the Head or Tops of the Plants; the Body of the Plant, that is the Trunk, is for the Diſeaſes of the *Tchong tſiao* or middle Cavity; the inward Half of the Body of Man partakes of the *Yn*, and is of the Nature of the Earth, and conſequently the *Tchao*, or Roots of the Plants, are proper for Diſtempers lying in the lower Parts.

The

The TEXT.

Medicines are diſtinguiſhed into ſeven ſorts; there are Simples which are not joined to any other, and there are Compound: Among the Compound there are thoſe which ought not to be ſeparated from each other, but require to be always together; there are ſome which lend each other mutual Aſſiſtance, and ſome again that lay hold on each other, while between others there is a great Antipathy; ſome are oppoſite, and others are contrary, whilſt ſome deſtroy or kill each other.

There muſt be great care taken in the mixing or blending theſe ſort of Medicines: The beſt way will be to make uſe of ſuch Remedies which cannot be without each other, and of ſuch which lend mutual Aſſiſtance; but take great heed of uſing thoſe which have an Antipathy among themſelves, and which are of a contrary Nature: You may venture to uſe thoſe that have a malignant or venomous quality, provided they are joined with ſuch as have the Virtue to ſubdue this Malignity; but as for thoſe between which there is an Antipathy, and which deſtroy or kill each other, never join them together.

COMMENTARY.

Pao ching ſays; in the *Pen tſao* of *Chin nong* there is mention made of three hundred and ſixty five ſorts of Medicines or Drugs, among which there are ſeventy-one ſorts which are ſimple, and admit of no Mixture; there are twelve ſorts of ſuch as cannot be without each other; there are ninety ſorts of thoſe which lend mutual Aſſiſtance; ſeventy-eight that have a mutual Averſion; ſixty that have an Antipathy; eighteen of the contrary and oppoſite; and thirty-ſix of thoſe that kill or deſtroy each other.

Li ché tching ſays there are ſeven ſorts of Remedy or different Qualities.

The firſt is the Simple ſort, that is thoſe which are never compounded, but are taken alone. The

The ſecond are ſuch as cannot be without each other, and muſt be always joined together; ſuch are the *Gin ſeng*, Liquorice, the *Hoang ki*, the *Tchi mou*, and ſuch like.

The third ſort is ſuch as lend each other mutual Aſſiſtance.

The fourth is of thoſe which have a reciprocal Antipathy, and which reciprocally render their Virtues uſeleſs.

The fifth are thoſe that fear or hurt each other.

The ſixth is ſuch as are contrary or incompatible.

The ſeventh is of thoſe that deſtroy or kill each other.

In the ancient Receipts they commonly uſed the fourth and ſixth ſort; the ſecond and third take place in the Emperor's Receipts; the fifth and ſeventh are uſed in the Receipts of the Princes; and the fourth and ſixth in the Receipts of Tyrants or barbarous Princes.

The TEXT.

They diſtinguiſh their Drugs or Medicinal Things by five ſeveral Taſtes; thus there is the Sharp, the Salt, the Sweet, the Bitter, and the Strong: They are likewiſe diſtinguiſhed by the four Qualities of the Air, according to which they are cold or hot, temperate and freſh.

COMMENTARY.

Tſong ché diſtinguiſhes the Drugs, with relation to the Spirits, that is the ſmall ſpiritual Bodies that proceed from them, and are the Vehicles of Smells, and are divided into two Claſſes; thoſe which have a good, and thoſe which have a bad Smell.

The TEXT.

They are farther diſtinguiſhed into two other general Kinds; thoſe that have a poiſonous or malignant Quality, and thoſe which are free from them.

COMMENTARY.

The Phyſician *Ki pe cao* ſays, There are inveterate and new Diſtempers, as likewiſe great Receipts and ſmall:

ſmall: According to the Nature or Quality of the Diſeaſes, either innocent Medicines are to be uſed, or ſuch as have a malignant Quality; when to heal Diſeaſes Medicines are uſed which have great Malignity, if the Diſeaſe has ten degrees of Enormity, theſe Medicines may diminiſh ſix: Medicines which have a moderate Malignity will diminiſh ſeven, and thoſe which have very little Malignity will diminiſh eight: When Medicines are uſed which have no malignant Quality, out of ten degrees of the Diſtemper they will take away nine.

As for thoſe kinds which are merely of the Nature of Aliments, ſuch as Grain, the Fleſh of Animals, Fruits, Herbs and Pulſe, provided a Perſon does not run into Exceſs, there is no Danger to be feared from them.

The ſame Author ſays likewiſe, that with reſpect to Diſtempers which have ſome poiſonous or malignant Quality, if the Patient has a Conſtitution able to reſiſt ſtrong Remedies, a ſtronger Doſe may be given, but to ſuch as cannot bear them, but with difficulty, the Doſe adminiſtred ſhould be ſmall.

The TEXT.

There are Seaſons proper to gather and prepare Medicinal Things, ſome of which are to be dried in the Sun, and others in the Shade.

COMMENTARY.

Hong king ſays, That the time of gathering the things that enter into the Compoſition of Remedies is the beginning of the Year, and that this Cuſtom has been eſtabliſhed ever ſince the Reign of *Han:* The reaſon why the greateſt part of Medicinal Roots are gathered in the ſecond and eighth Moon is, that in the beginning of the Spring the Sap, riſing in great abundance, is in its full Strength, and then only beginning to cauſe the Plants to bud, it is not yet diſperſed nor conſumed as it is afterwards in the Production of the Branches and

and Leaves: As for the Autumnal Seaſon the Leaves and Branches being withered, then the Juice or Sap falling downwards returns to its Origin.

In ſhort if Roots are gathered in the Spring it ſhould generally be done in the Morning, and if in the Autumn it ſhould be in the Evening for the ſame reaſon.

As for the time proper for the gathering Flowers, Fruits, Leaves, and the Stalks or Trunks of Plants, this general Rule is to be obſerved, which is that they be cropt in their perfect Maturity.

Sing ſſeë miao ſays, That the ancient Phyſicians, following this Paſſage of the Text of *Chin nong*, which relates to the manner of gathering and preparing the Drugs and Medicinal Simples, and uſing them according to the preſcribed Method, out of ten Patients to whom they adminiſtred Phyſick they cured eight or nine.

But the modern Phyſicians being ignorant of the time of gathering and collecting Simples, as well as of the Nature of the Soil wherein they grow, and not knowing whether they are old or new, full of Juice or empty, out of ten Patients that they take in hand they cannot ſet one half on their Legs.

Ma tchi ſays there are a great many People who abuſe the Practice of drying Drugs in the Shade: For inſtance if they take the tender Horns of a Deer which juſt begin to ſprout, and dry them in the Shade they will corrupt, but if they are dried at the Fire they will ſucceed.

In ſhort the Roots of the Trees and Herbs, which are gathered before the ninth Moon, ought to be dried in the Sun; and thoſe which are gathered after that time ought to be dried in the Shade.

Li che tchin ſays, That as the ſame Plants are different among themſelves, on account of the diverſity of the Soil, or growing in the North or South, and according to the different times in which they ſpring up, and with reference to the Roots and Stalks, ſo the times and manner of gathering and preparing them ought to be different, which is according to the Opinion of *Cong tchi yo*, which he cites in this place. With

With regard to this there is a common Proverb in the Market of *Kia mou*, the ſenſe of which is very juſt, *viz.* That thoſe who purchaſe Drugs and Medicines ought to have two Eyes, and that one is ſufficient for thoſe that adminiſter them, that is the Phyſicians; and that thoſe who take them from the hand of a Phyſician have need of none at all.

The TEXT.

With reſpect to Drugs and Medicines there is a method of knowing the Quality of the Earth orSoil in which they grow, and to diſcern the true from the falſe, the new from the old.

COMMENTARY.

Hong king ſays, That all ſorts of Drugs or Medicinal Simples have a particular Soil in which they grow.

Tſong ché ſays, That when you make uſe of Drugs you muſt have a regard to the Nature of the Land from whence they are brought, and then you may uſe them with greater Judgment.

Cao, ſpeaking of Drugs new and old, mentions ſix ſorts which ought to be kept long to have a good effect in Medicine; and ſays afterwards that all the reſt ought to be freſh and new, according to the Opinion of *Hong king*; but he mentions ſeveral others, among which is the *Tai hoang*, or Rhubarb, which he pretends to be better, and to have greater ſtrength when it is old than when it is new.

The TEXT.

Drugs and Medicinal Simples, as their Nature is different, ought to be prepared in different manners; on this account ſome are proper to make Pills, and others only fit to be pounded and reduced into Powder; ſome kinds are to be boiled in Water, and others infuſed in Wine; others again are to be fried in Oil or Fat; for inſtance the Uterus of a Sow, ſome kinds may be prepared ſeveral ways, and others ought never to be given with Wine or any other Potion: In ſhort, to avoid errors in this matter, there muſt be regard had to the Nature of each kind.

COM-

COMMENTARY.

Hong king ſays, That according to the diverſity of Diſtempers Medicines muſt be adminiſtred either in Pills, Powder, or Potion, or mixed with Wine, or in the form of an Electuary that is prepared and boiled, or fried with Fat.

Hoa to ſays, That among Diſtempers ſome are to be cured with liquid Medicines, others with Powders, others again with Catharticks, and others with Emeticks; and laſtly that ſome are cured with the Aſſiſtance of Sudorificks.

Liquid Medicines are proper to cleanſe the Entrails, and give a freedom to the Motion of the Blood, putting *yn* and *yang* into a juſt Temperament: Pills ſerve to diſſipate Wind and cold Indiſpoſitions from the Body, to open Obſtructions, and to convey the nouriſhing Juice into all Parts.

Medicines given in Powder drive away the Malignity of the Air, Cold, Heat, and Humidity; they cure the Obſtructions of the *Viſcera*, keep the Body open, and are friendly to the Stomach.

In Diſtempers which require Catharticks, the neglect of them cauſes a Fulneſs of the Belly and Inteſtines, and a Swelling near the Region of the Heart.

In thoſe where Sudorificks are uſed, if the Patient is not made to ſweat all the Pores of his Body will be ſhut up; he will be very uneaſy, the Motion of the Spirits will be interrupted, and he will certainly die.

When Emeticks are neceſſary, and the uſe of them is omitted, this neglect puffs up the Region of the Breaſt, makes Reſpiration difficult, hinders the Nouriſhment from being conveyed to all Parts of the Body, and at length is the cauſe of Death.

Cao ſays that liquid Medicines or Decoctions are proper for curing dangerous Diſtempers: Medicines in Powder are proper for ſudden Diſeaſes: Pills are for the Cure of ſlow Diſtempers, which are a long time in breeding.

Medicines

Medicines prepared by Maſtication were formerly in vogue, that is before proper Inſtruments were invented to cut and reduce them ſmall: They then chewed with their Teeth the Simples they deſigned to uſe, ſqueezed out the Juice and gave it to the Patient: This ſort of Preparation ſerved to facilitate the motion of the Humours upward, and to diſtribute them more eaſily throughout all the Veſſels.

As often as the Cure of any dangerous Diſtemper is attempted, the Drugs deſigned for uſe ſhould be boiled in Wine to deprive them of their Humidity; there ſhould likewiſe be an Addition of green Ginger to re-eſtabliſh the natural Heat, as alſo large Jujubes to diſſipate Wind and Cold, together with white Onion to expectorate Phlegm from the Lungs.

When the Medicines are deſigned to operate on the *primæ viæ* only, and evacuate Humours contained in the Stomach and *Viſcera*, they muſt be reduced into fine Powder, and mixed with Hony: When they are of a Nature and Taſte ſtronger than ordinary, the Medicines in Powder need only to be mixed with hot Water; but when their Nature and Taſte is more exquiſite they ſhould be boiled, and given to the Patient along with the Sediment: To diſſipate or evacuate viſcous Humours from the lower Belly Pills are made uſe of, but they ought to be large, round and ſmooth; they ſhould be of a moderate ſize for the upper Belly, and very ſmall for the Breaſt.

That they may deſcend whole into the Stomach, and take up a longer time before they are diſſolved, they may have a thin covering of Glue; and to prevent them from paſſing off too ſoon they ſhould be given with Wine or Vinegar.

Yuen ſou ſays, When the Seat of the Diſtemper is the Head, Face, or Skin, the Drugs deſigned for uſe ought to be boiled in Wine; if it is between the Navel and the Neck they need only to be waſhed in Wine, but if the Diſtemper reſides in the lower Belly they may

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may be uſed unprepared; thoſe however, which are of a cold Nature, ought to be ſoaked in Wine, and then dried to prevent them from doing any Miſchief.

The TEXT.

When you undertake the Cure of any Diſtemper you ought firſt to examine all the preceding Symptoms, as well as the preſent: If you find none of the five *Viſcera* exhauſted, nor any Irregularity of the Pulſe, nor the radical Moiſture or natural Vigour diſſipated, you may ſet the Patient on his Legs by the Aſſiſtance of Medicines.

When once the Diſtemper is formed you muſt not expect to cure above half the Patients you undertake; but when the Diſeaſe is dangerous it is very difficult to find an efficacious Remedy.

COMMENTARY.

Hong king ſays, Unleſs a Phyſician, however skilful he may otherwiſe be, carefully attends to the Voice and Complexion, how do you think it is poſſible from the Pulſe only to know if the Perſon be diſtempered or not?

Li ché tchin ſays, That in the firſt Age the Ancients prepared Medicines, but ſeldom uſed them their Health was ſo perfect: That in the middle Age Virtue being degenerated and Strength decayed, when any Diſeaſe aroſe, of ten thouſand Perſons who took Medicines, there was not one that did not recover his former Health: And that as for the preſent time Medicines are uſed, which are of a malignant and poiſonous Quality, for the Cure of Diſeaſes when they lurk within the Body; and Cauſticks, ſharp Inſtruments, and Matches to drive away the Diſtemper when it is external, and that yet all theſe Inventions bring no great Advantage, *&c.*

Chun yn y ſays, There are ſix ſorts of Diſtempers which they cannot heal: The firſt ſort is of the Preſumptuous or Haughty, which will not hearken to Reaſon: The ſecond ſort is of the Covetous, who take

take greater care of their Riches than of their own Bodies: The third ſort is of the Poor, who want the common Neceſſaries of Life: The fourth ſort is of thoſe who have the *Yn* and *yang* irregular: The fifth ſort is of ſuch, who on account of their extreme Weakneſs, and want of Fleſh, are not fit to take any ſort of Remedies: The ſixth is of thoſe who give credit to Quacks and Impoſtors, and have no Faith in regular Phyſicians.

Tſong ché ſays, There are ſix Faults which Perſons generally fall into in Medicinal Affairs: The firſt is a want of Examination and Search after the Cauſes of Diſtempers: The ſecond is the want of Confidence in the Phyſician on the part of the Patient: The third is the want of Regard and Attention to a proper Opportunity: The fourth is want of Prudence in the choice of a good Phyſician: The fifth is the want of Diſcernment in diſcovering the Patient's Diſeaſe. [The ſixth is wanting in the Original.]

There are eight things which ſhould be carefully obſerved in Diſtempers, *viz.* Fulneſs or Inanition, Heat or Cold, internal Cauſes of Diſtempers or external, and the Region wherein they reſide, namely whether outward or inward.

Every time a Diſtemper is examined regard muſt be had to the Air, the Colour and the Pulſe of the Patient, as well as to his Strength and the Condition of his Fleſh, Bones and Skin; and even to his Diſpoſitions and Paſſions.

If the Patient has a Pulſe not uſual to the Diſtemper, and the Phyſician has no other way of finding out his true Diſpoſition, how is it poſſible he ſhould give him fit Medicines? Thus there is a great Error generally adhered to among rich Perſons, *viz.* when the Women are ſick they keep them cloſe, and ſhut up behind the Curtains, and preſent their Arms to the Phyſician covered with a fine Silk, with a deſign that they may find out their Diſtemper: I have heard it

ſaid,

ſaid, that there are ſome who will not ſuffer a Phyſician to touch their Arms in this manner, but only a ſilken Thread faſten'd to the Wriſt, on which the Phyſician is to lay his Hand at a conſiderable diſtance.

The TEXT.

When they make uſe of Medicines, which have ſome malignant or poiſonous Quality to cure Diſtempers, it is proper to begin firſt with a ſmall Doſe, not bigger than a ſmall grain of Millet, and then it muſt be left off till it is known whether the Diſeaſe is conquered or not; if not the Doſe muſt be doubled: If this has no ſucceſs the Doſe muſt be increaſed very conſiderably: In ſhort the Quantity, which is preciſely neceſſary for the Cure of Diſtempers, is the juſt Meaſure or Doſe of theſe ſort of Remedies.

COMMENTARY.

Hong king ſays, That among Medicines made uſe of at preſent there are but two ſorts of Simples which have a venomous Quality: If you make uſe of them you muſt take about the bigneſs of a Pea, called *Pa teou*, agreeably to what is ſaid in another Place of the Text of this Book.

If you uſe a ſimple Remedy uncompounded, and of a poiſonous Quality, you ought not to take at once more than a Pill of the bigneſs of a Grain of *Sima* or *Gergelin*.

If you uſe Medicines compoſed of two things, one of which is of a poiſonous Quality, take two Pills at a time of the bigneſs of a Hempſeed.

If you make uſe of Medicines compoſed of three things, one of which is poiſonous, take three Pills of the bigneſs of a Pea called *Hou teou*.

If you employ Medicines compoſed of four things, one of which has a poiſonous Quality, take four Pills of the bigneſs of a Pea of the ſort called *Siao teou*.

If

If you uſe Medicines compoſed of five things, and of which one has a poiſonous Quality, take five Pills of the bigneſs of a large Pea of the kind called *Ta teou*.

If you employ Medicines compoſed of ſix things, one of which being of a poiſonous Quality, take ſix Pills of it of the bigneſs of a grain of the Tree called *Tong chu*, and thus of other Medicines compoſed of ſeven, eight, nine or ten things, according to the number of which the Patient ought to take the ſame number of Pills, and all of the bigneſs of a grain of the Tree *Tong chu*, in which regard muſt be had to the weight as well as the ſize.

Tong chë ſays, That tho' this Rule be certain, yet regard muſt be had to the Age and Conſtitution of the Patient; to his preſent Diſpoſition, that is whether there be a Plethora or an Inanition, and if the Diſtemper be new or inveterate: It is neceſſary likewiſe to examine the degrees of Malignity in poiſonous Medicines when they are made uſe of: In ſhort we muſt not obſtinately adhere to the letter of this Rule on all occaſions, but it muſt be moderated as different Circumſtances require.

The TEXT.

Diſtempers proceeding from a cold Cauſe require warm Medicines, and thoſe which proceed from a hot Cauſe cold Medicines: In thoſe wherein the Food is not well digeſted Catharticks and Emeticks are proper; malignant Tumours and Swellings of the Belly, if proceeding from Worms or other Inſects, are healed with Medicines that have a venomous Quality: Impoſthumes, Abſceſſes and other Tumours, are cured with Remedies proper for Wounds.

Diſtempers or Diſorders cauſed by Wind and Humidity, that is by certain cold Humours, require poiſonous and moiſt Remedies: In ſhort each Medicine ought to be proportioned to the Diſtemper for which it is made.

COMMENTARY.

Hong king ſays, That tho' the Remedies, that is every one in particular, be ſimple they are generally uſed to cure more than ten ſorts of Diſtempers; but great regard muſt be had to the Virtue and principal Property of each.

Li ché tchin ſays, That there are Medicines of which the Taſte and Smell, that is the Qualities, have great Strength, and others whoſe Qualities are weak: There are ſome which operate gently, and others with violence: In the determination of the Doſe regard muſt be had to the Strength of the Patient, *&c.*

In Diſtempers proceeding from Heat the Heat muſt be mitigated; in thoſe proceeding from Cold the Cold muſt be removed; in thoſe proceeding from moderate Cold, the Cold ought to be diſperſed, and in thoſe that proceed from moderate Heat it is neceſſary to remove it.

In Diſorders of the Breaſt and of the Diaphragm, it is proper to take Remedies after Eating: In thoſe whoſe Reſidence is beneath the Heart and Stomach the Medicines muſt be taken faſting; as for thoſe which reſide in the four Veſſels of the Members the Medicines muſt be taken in the Morning faſting; and in thoſe which have their Seat in the Bones and Marrow, it is neceſſary to take the Remedies after a full Meal, and in the Evening.

Hong king ſays, That among Remedies ſome are to be taken in Wine, and ſome in Water or Rice-Gruel; ſome are to be taken infuſed cold, and others when they are hot: Thoſe ſort of Medicines that are taken in a Draught may be either taken at once or ſeveral times: Medicines that are taken in a liquid Form, and boiled, are taken either after they have boiled a longer or ſhort time: In ſhort that every kind of Medicine has its particular Preparation.

Cao ſays, that ſuch was the wonderful practice of the Antients in adminiſtring Medicines, that when the

the Seat of the Diſtemper was in the upper Parts, the Doſe was repeated ſeveral times, and was ſmall in quantity; but that if the Diſtemper reſided in the lower Region they likewiſe repeated it ſeveral times, but the Doſe or Quantity was much greater; ſmall Doſes are proper to moiſten by little and little the upper Region, and large Doſes ſerve to moiſten and re-eſtabliſh the lower Parts.

In ſhort every time that we meet with theſe words in the Receipts, *Fen tſai fou ſan fou*, redouble and repeat the Doſe, it ought to be underſtood with relation to the diſpoſition of the Patient, his Strength, and the dangerouſneſs of the Diſeaſe, according to which the number of the Doſes ought to be diminiſhed or increaſed, without adhering to that Rule too obſtinately.

The TEXT.

The principal Diſtempers are cauſed ſome by the Winds, and others by Colds: There are others wherein the Cold and Heat ſucceed each other by regular Intervals, and of this kind are intermitting Fevers, among which are the tertian and quartan: Beſides this there are Diſtempers in which are found Diſorders of the Heart, Nauſeas and Vomitings: There are beſides a ſwelling of the Belly, Diarrhœa, Teneſmus, Conſtipation or hardneſs of the Belly, ſuppreſſion of Urine, and a Dyſury, difficulty of Breathing, the Jaundice, Indigeſtions, Obſtructions and Oppilations, Vertigo, Epilepſy, Frenſy, Quinſy, Apoplexy, Pains of the Teeth, Deafneſs, Dimneſs of Sight, ſeveral ſorts of Abſceſſes, Tumours and Impoſthumes: The ſeveral ſorts of Diſtempers, want of Strength and Spirits proper to Men, and the ſeveral ſorts of Diſtempers proper to Women, &c.

COMMENTARY.

Hong king ſays, That among all ſorts of Diſeaſes, which give way to Medicines, if we ſpeak only of

thoſe that are cauſed by Cold, and which are of the kind of *Çhang han*, one may reckon above twenty various ſorts which have Signs and Symptoms different from each other.

An Extract of the Pen tſao *of* Leang Tao Hon King, *intitled,* Ming y pie Lou.

Of the Preparation of Remedies.

The TEXT.

WITH reſpect to the preparation of Drugs or Medicines uſually taken in Pills or Powder, it is neceſſary firſt of all to cut them into very ſmall ſlices, then dry them, and afterwards pound them; ſome are to be pounded ſeparately, and others together; in which there muſt be regard had to the Preſcription of each Receipt.

There are certain kinds, which being of a moiſt nature, ought to be taken in a greater quantity; and when they are dried they are to be pounded very fine, and then dried over again; and to this purpoſe, if the Weather is moiſt and rainy they muſt be put upon a gentle Fire, and afterwards pounded, but not till they are grown cold again.

COMMENTARY.

Li ché tching ſays, That all ſorts of Drugs and Medicines, taken from Trees or Herbs, and eſpecially thoſe that are Strengthners, ought not to be prepared with Iron-Utenſils, but a Copper-Knife muſt be made uſe of, or one made of *Bamboo*: There are even ſome who are afraid of Utenſils of Copper; beſides, according to the diverſity of Pills and Powders that are to be prepared, it will be proper to make uſe of Mortars of ſeveral ſorts of Stones.

The

The TEXT.

To ſift the pounded Drugs, which are to be taken in Pills or Powder, it is neceſſary to make uſe of Searces or Sieves made of thin Stuff, called *Tchong mi kiuen:* After which what is paſſed through the Searce is to be again put into the Mortar, and it muſt be beaten with a Peſtle ſeveral hundred times more, till the Powder be impalpable and uniform.

There are certain kinds, which being oily like Almonds, or the Kernels of Apricots, *&c.* ought to be put over the Fire, and roſted till they are brown, after which they are to be pounded in the Mortar; when theſe kinds begin to be well pounded ſome proper Powder is to be added, which muſt be beat and mixed together: Then they are all to be paſs'd thro' a Sieve made of the Stuff called *King ſou kiuen*, after which it is to be returned into the Mortar and beaten again till it be entirely equal and uniform.

As for liquid Remedies, called *Tang*, they are prepared with a gentle Fire, and boiled very ſlowly; the quantity of Water is the ſame as preſcribed in the Receipt: Generally there are twenty *Leang*, or Ounces of Drugs, to one Meaſure of Water, which muſt be boiled away to four *Ching*.

If the Medicine be an Emetick or Purgative, the quantity of Water in proportion ſhould be leſs, and the juice of the Drugs greater.

As for reſtorative Medicines, or cordial Draughts, it is neceſſary to take a greater quantity of hot Water, and leſs of the juice of the Drugs.

In ſhort we ought not to take too much or too little of either; the whole muſt be ſtrained thro' a piece of new Cloth, which is to be preſſed by two Men between two pieces of Wood; afterwards the Decoction muſt be ſuffered to ſettle in order to free it from the Fæces, which will go to the bottom, and it muſt then be kept in a Veſſel cloſe ſtopped.

No kind of Medicine, when it is hot, ſhould ever be put into Iron-Veſſels; when the Medicines of this ſort are to be taken by the Mouth they are to be boiled by little at a time; when they are taken hot they are eaſy to be ſwallowed, but when they are cold they turn the Stomach.

COMMENTARY.

Tchi tſai ſays, In liquid Medicines, wherein Wine is made uſe of, it is neceſſary that it ſhould be hot.

Li ché tchin ſays, That that which is related in the Text is according to the antient method; for at preſent in liquid Medicines they put two Cups of Water to one Ounce of Drug, increaſing or diminiſhing this Quantity in proportion as the Doſe of Drugs is increaſed or diminiſhed.

If to a large Doſe of Drugs you put but little Water it will not ſuffice to extract all the Virtue, and on the contrary if to a ſmall Doſe of Drugs you put a great deal of Water, it will enervate the Virtue of the Drugs.

Generally ſpeaking all Remedies that are prepared over the Fire will not admit Utenſils of Copper and Iron, but if it be poſſible they ſhould be of Silver, and when the Drugs are to be waſhed, of Earth.

The Veſſels in which Medicines are to be kept ſhould be well ſtopt, and committed to the keeping of careful People: In the boiling of Medicines regard muſt be had to the degrees of Fire, that there may be no Error either of defect or exceſs: The moſt proper Fire is that made of Reed and Charcoal: The Water ought to be ſoft, cool, and newly drawn, whether it be River or Well-Water.

In liquid Medicines, prepared over the Fire, the Receipt muſt be exactly followed, and it will be neceſſary to conſult the Treatiſe upon Waters: As for Sudorificks they ought to be prepared over a large Fire, and given hot: Purgatives ought to be prepared over

over a large Fire, and boiled till they appear a little yellowiſh; it is neceſſary to give them ſomewhat hot.

Medicines adminiſtred in dangerous Diſtempers, which proceed from a cold Cauſe, or from the exhauſting of the *Yn*, ought to be prepared over a great Fire, and boiled very quick, and given very hot to the Patient: If it be in the time of great Heats, and the *Yn* be entirely abſorbed, the Medicine ought to be cooled in freſh Water before it be given to the Patient.

The Phyſician *Ki pé* ſays, That the Spirits are ſuſceptible of more or leſs; that the Habit of the Body is ſtrong or weak; that the curing of Diſtempers is ſometimes quick and ſometimes ſlow: On this account among the Receipts ſome are great and ſome ſmall.

The ſame Author ſays likewiſe, that ſome Diſeaſes are diſtant and ſome near; and of their Symptoms or Indications ſome are internal, and ſome external; likewiſe the Doſes of the Medicines are ſtrong or weak: Near Diſtempers are cured by the *Ki fang*, or odd Receipts, and thoſe which are diſtant by the *Ngheou fang*, or even Receipts; the Receipts called *Ki fang* are never uſed to procure a Sweat, and the *Ngheou fang* are never employed in Purgations.

When there is a deſign to re-eſtabliſh the Strength of the upper part of the Body, and cure any Diſtemper which reſides there, they make uſe of *Hoang fang*, or ſlow Receipts; and when the lower Region is to be ſtrengthened, and the Diſtempers which have their Seat there are to be removed, it will be neceſſary to uſe the *Ki fang*, or quick Receipts.

The TEXT.

To drive away the near Diſtempers, in the firſt place make uſe of *Ngheou fang*, or even Receipts; and in the ſecond place of the *Ki fang*, or odd Receipts, in ſuch a manner, however, that the Doſes may be ſmall; and on the contrary, to cure diſtant Diſ-

eaſes, uſe at firſt the *Ki fang*, or odd Receipts, then the *Ngheou fang*, or even Receipts, but let the Doſes be large: The Medicines taken in large Doſes are to be taken ſeldom, and on the contrary ſmall Doſes ought to be often repeated; the moſt frequent ought not to be repeated above nine times, and the leaſt frequent ſhould not be taken above once; where the *Ki fang*, or odd Receipts, are not ſufficient to remove the Diſtemper, make uſe of the *Ngheou fang*, or even Receipts; and when the *Ngheou fang*, or even Receipts, are not ſufficient, ſtrengthen them with ſome ſorts of Drugs or Medicines, which for their cooling or temperate Qualities have moſt relation to the preſent Diſtemper.

COMMENTARY.

By near Diſeaſes we are to underſtand thoſe which have their Seat inwardly, and by diſtant Diſeaſes thoſe which have their Seat outwardly.

Vang ping pretends, That the firſt are thoſe which have their Seat in a neighbouring Part, ſuch as the Lungs or Heart, and that the ſecond are thoſe which have the Seat in ſome diſtant Part, ſuch as the Liver or Kidneys.

The ſame *Vang ping* ſays, That among the Viſcera ſome have their Situation above, and ſome below; that among the Entrails ſome are diſtant, and others are near; that the Symptoms or Indications of Diſtempers are either internal or external, that the Medicines are to be taken in ſtrong or weak Doſes, that the Receipts relating to Drugs or ſimple Medicines are called *Ki fang*, and thoſe which are of compound Drugs or Medicines, are called *Ngheou fang*; the Liver and the Kidneys are counted diſtant; the Spleen and Stomach are ſaid to be in the middle, *&c.*

The *Ki fang*, or odd Receipts, have an odd number in their Weight and Meaſure, and the *Ngheou fang* have the even: When you treat of Diſtempers, which have

have their Seat in any neighbouring Part, make uſe of the *Ngheou fang*, and repeat them ſeveral times; and when you take thoſe in hand, which reſide in a diſtant Part, uſe the *Ki fang* or odd Receipts; but theſe ought not to be too often repeated.

If a Diſtemper has its Seat in the Lungs the Patient is to take nine ſeveral Doſes; if it be in the Heart he is to take ſeven; if it be in the Spleen five will be ſufficient; if it be in the Liver he is to take no more than three, and if it be in the Kidneys one is enough: This is the common Rule that ought generally to be obſerved.

In the taking of Medicines the ſmall Doſes are preferable to the large: Drugs which have no malignant quality are preferable to thoſe which have; and the ſmall Receipts are better than the large, *&c.*

Li ché tchin ſays, If the Diſtemper is non-natural, or cauſed by ſome bad quality of the external Air, in order to a Cure, ſuch Medicines muſt be uſed as will preſerve the Habit of the Body in its uſual Rectitude; and if the Diſtemper is natural, and proceeds from ſome internal Cauſe, it will be neceſſary to make uſe of auxiliary Medicines, or ſuch as by their hot or cold qualities have the greateſt relation to the Diſtemper, that is when the Heat is concentred in the lower Region, by reaſon of ſome unnatural Cold which occupies the upper Region, then the Medicines to be made uſe of ſhould principally be compoſed of ſuch as are of a cold quality, but there ought ſome to be added that are of a heating nature; and thus the Heat concentred beneath the Diaphragm being diſperſed by means of the Simples, which are of a cold quality, which are the Baſes of the Compoſition, the Cold which occupies the ſuperior Region will be likewiſe diſſipated by means of the Simples of a warm nature which are added thereto.

But if on the contrary the Diſtemper is cauſed by Cold concentred below, and by an unnatural Heat which

which occupies the upper Parts, and hinders it from diſperſing itſelf, then the Baſes of the Compoſition ought to be Simples of a hot quality, to which there ſhould be likewiſe added, for Auxiliaries, certain Simples of a cooling quality; and thus the Cold concentred below, beneath the Diaphragm, coming to be diſſipated by means of the Simples of a hot nature, which are the chief of the Compoſition, the Heat which occupies the upper Region will likewiſe be diſſipated by means of the auxiliary Simples which are of a cold quality: And in this conſiſts the admirable Secret of Phyſick, which makes uſe ſometimes of the Cold to ſerve as a Vehicle for the Hot, and ſometimes of the Hot to ſerve as a Vehicle for the Cold, and to drive away and re-eſtabliſh one by means of the other: We ought to reaſon in the ſame manner proportionably to the cooling and temperate qualities.

Van ſou ſays, That the Alteration of the Humours is an effect of the Diſtempers, that the Cure of Diſeaſes depends upon the Receipts; that the Determination of the Receipts depends upon the Will of Man: The firſt is the *Ta fang*, or great Receipt; the ſecond is the *Siao fang*, or ſmall Receipt; the third is the *Hoang fang*, or ſlow Receipt; the fourth is the *Kii fang*, or quick Receipt; the fifth is the *Ki fang*, or odd Receipt; the ſixth is the *Ngheou fang*, or even Receipt; and the ſeventh is the *Fou fang*, auxiliary or doubly even Receipt.

In the Compoſition of Receipts regard muſt be had to the Qualities and Taſtes of the Simples: The four Qualities, *viz.* the hot, the cold, the cooling and the temperate, have their Original from Heaven; and the ſix Taſtes, *viz.* the acid, the bitter, the ſtrong [*gravis ſapor*] the ſalt, the ſweet, and the inſipid, take their Origin from the Earth.

The more groſs Qualities which have, as it were, a Body are the Taſtes, and thoſe which are more ſubtile, and have nothing of the corporeal, are properly the

the five Qualities. The Qualities partake of the *Yang*, and the Taſtes of the *Yn*; therefore among the Taſtes thoſe which have the property of diſſipating, and bringing outwardly by Sweats, and by inſenſible Perſpiration, are ſuch as have a ſtrong and ſweet Taſte, which are the Taſtes of the *Yang*; and thoſe which have the Property of working upwards, as Emeticks for inſtance, or of ſending downwards by ſtool, as Catharticks, are acid and bitter, and are the Taſtes of the *Yn*; the ſaline ought to be placed in the ſame rank: As for the inſipid, which has an opening and expulſive Virtue, it is a Taſte of the *Yang*.

Therefore in the uſe of Medicines regard ought to be had to the Symptoms and Indications of the Viſcera, and the reſt of the Entrails, according to the Diſpoſition of which a Phyſician determines whether he ought to uſe aſtringent or diſſipating Medicines, quick or ſlow, moiſtening or drying, weakening or ſtrengthening, according to the Taſtes and Qualities of each: This has given occaſion to the ſeven ſorts of Receipts that are in uſe.

The Phyſician *Ki pé* ſays, That the *Ta fang*, or great Receipt, is compoſed of twelve kinds of Drugs or Simples, one whereof is of the Order of *Kiun*, or Supreme; two are of the Order of *tchin*, or the Miniſters, that is of the ſecond Order; and nine are of the Order of the *Tſo*, or ſubaltern Officers, that is of the third Order.

The *Tchong fang* or middle Receipt is compoſed of nine kinds, of which there is one of the firſt Order, three of the ſecond, and five of the third.

The *Siao fang* or ſmall Receipt is compoſed only of three kinds, one of which is of the firſt Order, and the two others are of the ſecond.

Tchong tching ſays, That there are two ſorts of *Ta fang*, or great Receipts: The firſt is that which is compoſed of thirteen kinds, one of which is of the firſt Order, three of the ſecond, and nine of the third:

In

In Diſtempers wherein different Indications or Symptoms are obſerved, and wherein conſequently the Cauſe of the Diſeaſe is not ſingle, thoſe Receipts ought not generally to be uſed wherein there is only one or two kinds of Drugs.

The ſecond ſort of *Ta fang*, or great Receipt, is that wherein the Doſe is ſtrong, and is not repeated; and this ſort of Receipt is proper to cure Diſtempers which have their Seat in the Liver and the Kidneys, that is in the more diſtant Parts, and in the lower Region, *&c.*

Tſong tching ſays, That the *Siao fang*, or ſmall Receipt, is of two ſorts, the firſt is compoſed of three kinds of Drugs, one of which is of the firſt Order, and the two others of the ſecond: In Diſtempers wherein there is no Complication of divers Symptoms, and wherein the Cauſe of the Diſtemper is conſequently ſingle, one may uſe Receipts compounded of two kinds.

The ſecond ſort of the *Siao fang*, or ſmall Receipt, is that whereof the Doſe is ſmall, and is not to be often repeated: This Receipt is proper for Diſtempers which have their Seat in the Heart, Lungs, and upper Region of the Body; it is neceſſary to proceed by little and little, and very ſlowly.

Ouan ſou ſays, That the Situation of the Liver and Kidneys is at a diſtance: Thus to cure Diſtempers which have their Seat in the Viſcera, inſtead of uſing Medicines which ſhould be often repeated, the Virtue of theſe ſorts of Medicines being ſlow, and not being able to penetrate in a ſhort time to the lower Region, it is neceſſary to uſe thoſe the Doſe whereof is large, and not often repeated, for they operate more ſpeedily, and quickly penetrate to the lower Parts.

On the contrary the Heart and the Lungs being near, when there is a deſign to heal Diſtempers reſiding in theſe Viſcera, inſtead of uſing Receipts which are not often repeated, and whoſe Virtue being ſpeedily exerted, and tending downwards, will not ſtay in the

the upper Parts, it is neceſſary to take them which are ſmall in quantity, and are often repeated: This is much the ſame as the Aphoriſm of *Ouang ping*. " In Diſtempers of the Lungs repeat the Doſe nine " ſeveral times, in thoſe of the Heart ſeven times, in " thoſe of the Spleen five times, in thoſe of the Liver " three times, in thoſe of the Kidneys once is ſuffi- " cient.

The Phyſician *Ki pé* ſays, That if you would reſtore and ſtrengthen the upper Region, or cure any Diſtemper reſiding there, make uſe of the *Hoang fang*, or ſlow Receipt; but if you would ſtrengthen the inward Region, or drive away any Diſtemper ſituated therein, make uſe of the *Kii fang*, or ſpeedy Receipt.

The *Kii fang*, or ſpeedy Receipt, is that whoſe Drugs have Qualities and Taſtes very energetick; and the *Hoang fang* is that whoſe Drugs have Qualities and Taſtes exceeding weak: Theſe ſeveral ſorts of Medicines muſt be uſed according as the Diſtemper is near or at a diſtance.

Vang ping, diſcourſing upon this Subject, ſays that if the Diſtemper has its Seat in the Kidneys, the Spirits of the Heart are defective; therefore the Patient muſt make uſe of the *Kii fang*, or ſpeedy Receipt, and not fatigue the Heart any long time by the Repetition of Medicines, the Medicines proper for Diſeaſes of the Kidneys abating the force of the Heart, and rendering it more weak in proportion to the quantity that is taken over and above.

Van ſou ſays upon this Subject, That the Sages or Maſters of Medicine, when they make uſe of Remedies to reſtore the Health of the upper Region, take a ſpecial care not to excite any Diſorder in the lower Region; when they endeavour to cure the lower Region they take great care not to diſturb the upper, and when they endeavour to re-eſtabliſh the middle Region they are likewiſe attentive not to diſorder the upper

upper and lower: *Tſong tching* diſtinguiſhes five ſorts of the *Hoang fang*, or ſlow Receipts, *&c.*

Vang ſou ſays, That the Drugs, which have a ſtrong Taſte, partake of the *Yn*; and thoſe of a weak Taſte partake of the *Yang*, proceeding from the *Yn*; for this reaſon the former are proper for Catharticks, and the latter to open Obſtructions.

The Drugs whoſe qualities are ſtrong partake of the *Yang*, and thoſe whoſe qualities are weak of the *Yn*, proceeding from the *Yang*: For this reaſon the former are proper to diſſipate Heat, and the latter to promote Sweating.

Hao cou ſays, That the *Hoang fang*, or ſlow Receipt, ſerves to cure Diſtempers where the Cauſe is internal, and it carries the Medicine to the Root; and the *Kii fang*, or quick Receipt, ſerves to cure Diſtempers proceeding from internal Cauſes, and it carries the Medicine to the outward Parts: Both the outward and inward Parts, and the Diſtempers wherein Sweats and Purgatives are neceſſary, have the Receipts as well ſlow as ſpeedy: *Tſong tching* diſtinguiſhes four ſorts of *Kii fang*.

Vang ping ſays, That the *Ki fang* is a ſimple Receipt, or without Compoſition.

Tſong tching ſays, That there are two ſorts of *Ki fang*: The firſt is that which has but one Ingredient; this Receipt is proper to cure Diſtempers which have their Seat in ſome near Part, as the upper Region of the Body: The ſecond is that whereof the number of the Drugs that compoſe it is unequal or odd, proper to the *Yang*, *viz.* one, three, five, ſeven or nine; and this ſort of the *Ki fang* is uſed and given when Catharticks are neceſſary, and not when Sweating is to be procured.

Tſong tching ſays, That there are three ſorts of the *Ngheou fang*, or even Receipt: The firſt is compoſed of two kinds of Drugs; the ſecond is

is compoſed of two ancient Receipts: Theſe two ſorts of the *Ngheou fang* are proper for Diſtempers which have their Seat in the lower Region of the Body, and in ſome diſtant part; and the third ſort of the *Ngheou fang* is that when the number of Drugs, which compoſe it, is one of the numbers proper to *Yn*, and even, *viz.* two, four, ſix, eight, and ten; and this ſort of *Ngheou fang* is proper to promote Sweating, but not to purge.

Vang taï pou ſays, That in Sudorifick Remedies, if the *Ngheou fang* is not made uſe of, or even Receipts, the Virtue of the Remedy will not be ſtrong enough to paſs to the outward Parts; and in Catharticks, if the *Ki fang* is not uſed, or uneven Receipts, the malignant Quality which is in theſe kinds of Remedies operates with too much violence; the reaſon of this is that Purgation is eaſy, on which account the ſimple Receipt, the Strength of which is weak, is ſufficient; but Sweating being generally difficult to be promoted the Receipts that are made uſe of for that purpoſe ought to be compounded, and of ſufficient Strength.

Ki pé ſays, That when one cannot cure a Diſtemper by the *Ki fang* or odd Receipts, recourſe muſt be had to the *Ngheou fang*, or even Receipts; and this method is called *Tchong fang*, or double Receipts.

Hao cou ſays, That if you cannot cure a Diſtemper by means of the *Ki fang* or odd Receipt, make uſe of the *Ngheou fang* or even Receipt; and if with the *Ngheou fang* you cannot gain your end, uſe the *Kiï fang*; and this manner of managing Diſeaſes is called *fou*, or double: On this is founded an Aphoriſm, the purport of which is that in certain Diſtempers wherein ten reſtorative or corroborative Medicines have been uſed, and only one Cathartick, without any Amendment, it will be neceſſary to employ ſeveral Catharticks, and only one Reſtorative; beſides this, for inſtance in a Diſtemper cauſed by unnatural Cold,

Cold, if the Pulſe is like that which is uſually in Diſtempers cauſed by Wind; or if on the contrary in a Diſtemper cauſed by Wind, the Pulſe is like that in Diſtempers cauſed by unnatural Cold, inſomuch that the Pulſe does not anſwer to the Patient's Diſtemper, you muſt treat the Patient according to the method of *Fou fang* or the double Receipt.

Fſong tching ſays, There are three ſorts of *Fou fang* or double Receipts; the firſt is compoſed of two, three, or more Receipts; the ſecond is compoſed of a determinate Receipt, and ſome other Simples which are added thereto; the third is that wherein the Simples which enter into the Compoſition, are of an equal quantity.

The End of the Third Volume.